

Summer Directory Number



CHURCH MANAGEMENT

In This Issue

Review of Religion 1949-1950

Fifty-Two Sermons With Worship Outlines
(One for Each Sunday of the Year)

Study Course on Religious Education

Recommended Organ and Choir Music

The Madison Survey

Spiritual Appeals for Preaching

Dictionary of Psychiatric Terms

Handbook of Dedications

Trade Directory

Vital Statistics - Book Reviews - Methods

(SEE COMPLETE INDEX PAGE 4)

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with
Valuable Year Around Material
Church Trade Directory
for Future Reference

VOLUME XXVI
JULY, 1950
NUMBER TEN

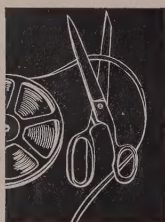


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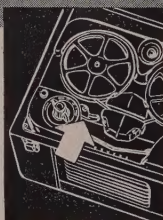
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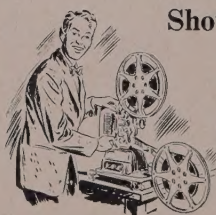
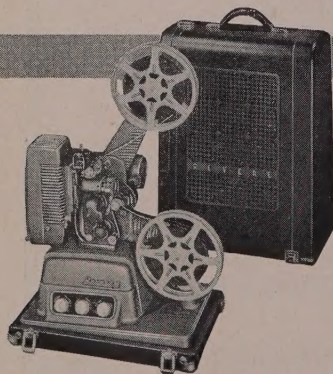


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Complete

Churches Work Together**Ecumenical Calendar***
1950-1951

1950

July

- 3-4 Executive Committee—Commission of the Churches on International Affairs, Toronto (WCC and IMC)
- 3-10 Interdenominational Missionary Conference, Northfield (MEM)
- 6-7 Executive Committee, Toronto, Canada (WCC)
- 8-15 Central Committee, Toronto, Canada (WCC)
- 9-16 United Christian Youth Movement, Southwestern Regional Planning Conference, Price's Falls, Oklahoma (ICRE)
- 10-14 Interdenominational Institute on Racial and Cultural Relations, Webster Groves, Missouri (FCC)
- 10-20 Ashram—Bridgewater College, Virginia (FCC)
- 12-19 M. E. M. Silver Bay Conference on Christian World Mission
- 16-18 Joint Commission of World Council of Churches and International Missionary Council, Toronto, Canada
- 16-23 UCAM Conference on Parent Education and Missionary Education, Lake Geneva (ICRE, MEM, FMC, HMC, UCCW)
- 23-29 Fifth Annual Directors' Workshop, Lake Geneva (ICRE)
- 17-21 World Missions Institute for Church Leaders, Lake Geneva (MEM)
- 17-23 World Christian Youth Commission, Whitby, Canada
- 19 Ad Interim Committee of I.M.C., Whitby, Canada
- 22-29 Ashram—Green Lake, Wisconsin (FCC)
- 22-Aug. 10 Ecumenical Institute on Christian Education, Toronto, Canada (WCCE)

- 31-Aug. 7 Ashram—Keuka College, Keuka Park, New York (FCC)
- 31-Aug. 7 United Christian Youth Movement, Pacific Southwest Regional Planning Conference, Big Bear Lake, California (ICRE)

August

- 2-9 Study Commission Meeting, Germany (WCC)
- 4-9 Missionary Education Conference, Asilomar, California (MEM)

*Interpretations of the letter legends: (WCC) World Council of Churches; (IMC) International Missionary Council; (MEM) Missionary Education Movement; (ICRE) International Council of Religious Education; (FCC) Federal Council of Churches; (FMC) Foreign Missions Council; (HMC) Home Missions Council; (UCCW) United Council of Church Women; (WCCE) World Council of Christian Education; (NCCUSA) National Council of the Churches of Christ in America. The program information has been supplied by the (ICFD) Inter-Council Field Department, 297 Fourth Avenue, New York 10, New York.
(Turn to page 6)

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THE EDITOR'S DRAWER

If your trip to the west coast is by one of the northern routes, you may be interested to know of the Ranchotel at Boulder, Montana. It lies a little off the beaten path, about halfway between Butte and Helena. It is a well appointed hotel with large clean rooms and good meals. It is built near natural hot springs so the healing baths are available to all guests. Horses are available, with guides, for those who like to ride, but guests are under no pressure. It is a splendid place to rest, fish, relax and visit. Rates are modest.

Your reservation will be welcomed by the owner-manager, C. L. (Pappy) Smith, whether your stay is for a day, a week end or longer.

This is written reflectively from my own experiences of the past few weeks.

William H. Leach

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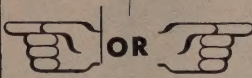
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**BUILDING
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(WELLS ORGANIZATIONS)

In either case, the basic objective of any church building or expansion program should be to provide adequate facilities to meet the needs of the current and future program of church activities.

**WHEN
BUILDING PLANS
COME FIRST**

Most church building programs are curtailed unnecessarily because most estimates of fund-raising potentials are too conservative.

On the other hand, churches that over-estimate their fund-raising potentials usually find it necessary to greatly curtail their plans, delay their building programs or go too far into debt.

Building plans are frequently delayed because the more conservative church leaders will usually hesitate to commit themselves to a building program for which there is no definite or practical financial plan.

**WHEN
FUND-RAISING PLANS
COME FIRST**

The emphasis of such appeals can be based on an obvious need for an improved or expanded program of church activities and the resulting requirements for more adequate facilities.

Some churches can raise more money without controversial building plans. *(It is also a known fact that it is much easier for a church to agree on building plans after all the members have subscribed to a building fund.)*

The more conservative church leaders will usually more readily agree to an effort "to find out how much can be raised" before committing themselves to a building program.

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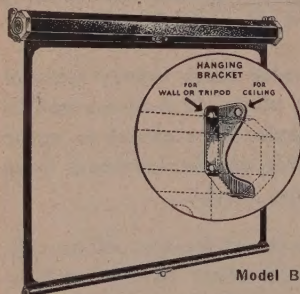
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Churches Work Together

(From page 3)

- 5-10 Youth Department Committee, Toronto, Canada (WCC, WCCE)
- 6-12 United Christian Youth Movement, Rocky Mountain Regional Planning Conference, Estes Park, Colorado (ICRE)
- 7-9 International Children's Work Conference, Toronto (WCCE, ICRE)
- 7-12 Interdenominational Institute on Racial and Cultural Relations, Lincoln University, Pennsylvania (FCC)
- 7-18 Religious Drama Workshop, Green Lake, Wisconsin (ICRE)
- 7-14 United Christian Youth Movement, Pacific Northwest Regional Planning Conference, Camp Wyeth, Oregon (ICRE)
- 7-19 United Christian Youth Movement, Eastern Regional Planning Conference, Lake Winnepesaukee, New Hampshire (ICRE)
- 9-16 Ashram—Kerrville, Texas (FCC)
- 10-16 World Convention, Toronto (WCCE)
- 14-26 United Christian Youth Movement, Central Regional Planning Conference, Lake Geneva (ICRE)
- 15 Twenty-second Quadrennial Convention, Toronto (ICRE)
- 17-21 Annual Meeting—United Christian Youth Movement (ICRE)
- 18-28 Ashram—Camp Sierra, California (FCC)
- 28-Sept. 3 Seventh Annual International Workshop in Audio-Visual Education, Green Lake, Wisconsin (ICRE)
- 24-31 National Christian Teaching Mission, Lebanon, Kentucky (FCC, ICRE)
- September**
- 14 Committee Meetings—United Evangelistic Advance (FCC)
- 15 Department of Evangelism (FCC)
Executive Committee (HMC)
- 17-21 Visitation Evangelism, Berrien County, Michigan (FCC)
- 19 Executive Committee (FCC)
Executive Committee (WCC)
- 20 Executive Committee of the World Council's Conference of U. S. A. Member Churches, New York
Protestant Radio Commission Meeting
- 20-21 Executive Committee (NCCC-USA)
- 22-A.M. Executive Committee (MEM)
- 22-P.M. 25 Board Meetings (MEM)
- 21-28 National Christian Teaching Mission (FCC, ICRE)
Tamaqua, Pennsylvania
Mount Pleasant, Scottdale, Pennsylvania
Lima, Ohio
Great Falls, Montana
- 24-28 Visitation Evangelism, Elyria, Ohio (FCC)

(Turn to Page 8)

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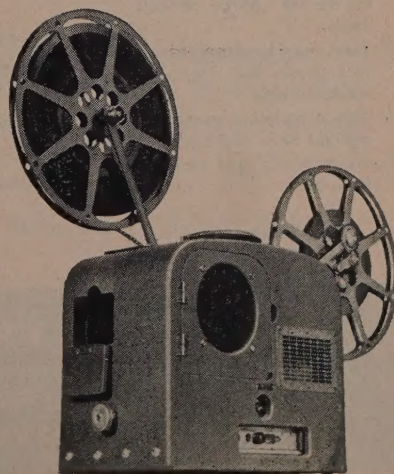
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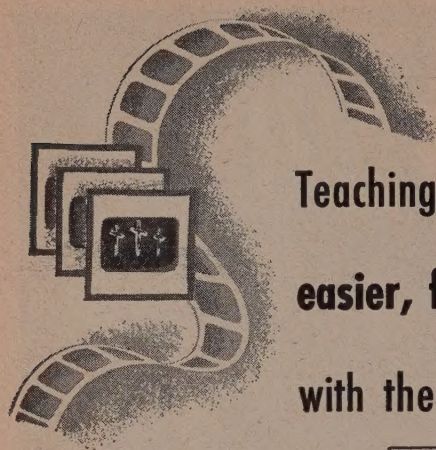
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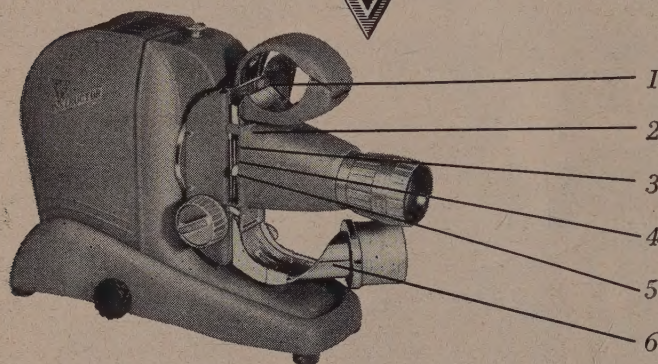
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Churches Work Together

(From Page 6)

- 24-Oct. 1 Religious Education Week (ICRE)
- 26-30 Conference on Camping, Green Lake, Wisconsin (ICRE)
- 28 Committee of Reference and Counsel (FMC)
- 28-Oct. 5 National Christian Teaching Missions (FCC, ICRE)
San Antonio, Texas
Kalispell, Montana
- Sept. or Oct. Richmond, Indiana
- Late Sept. or Early Oct. Champaign-Urbana, Illinois
- Early Fall Coos Bay, Oregon
- Fall of 1950 Detroit Follow-up Conferences
National Christian Teaching Missions (FCC, ICRE)
Burbank, California
Milbank, South Dakota
Centerville, Iowa
Grinnell, Iowa
Valley City, North Dakota
Memphis, Tennessee
Sheridan, Wyoming
Evansville, Indiana
Albany, Oregon
Pontiac, Michigan
Centralia, Illinois
Decatur County (Greensburg), Indiana
Flint, Michigan
Posey County (Mount Vernon), Indiana
Decatur, Illinois
Jerseyville, Illinois
- Fall of 1951 National Christian Teaching Missions (FCC, ICRE)
Santa Monica, California
- October**
- 1-7 Fall Committee Meetings, Green Lake, Wisconsin (ICRE)
- 1-6 Preaching Missions, Benton Harbor, Michigan (FCC)
- 1-6 Visitation Evangelism, St. Joseph, Missouri (FCC)
- 1-5 Visitation Evangelism, Grand Rapids, Michigan (FCC)
- 4-5 Planning Committee, Committee on Graded Series, Green Lake, Wisconsin (ICRE)
- 5-12 National Christian Teaching Mission (FCC, ICRE)
Woodland, Michigan (Barry County)
Bay City, Michigan
Huron, South Dakota
Santa Paula, California
- 7-8 Commission on Educational Program, Green Lake, Wisconsin (ICRE)
- 8-13 Preaching Missions, Grand Rapids, Michigan (FCC)
Visitation Evangelism, Lincoln, Nebraska (FCC)
- 11 Board of Directors (PFC)
- 12-19 National Christian Teaching Mission (FCC, ICRE)
Detroit, Michigan
- 15-19 Visitation Evangelism (FCC)
Galesburg, Illinois
Quincy, Illinois
- 15-20 Preaching Missions, St. Joseph, Missouri (FCC)
- 17-18 Planning Committee (NCCUSA)
(Turn to Page 117)



LAWSON METHODS PRODUCE RESULTS

This is the story of four recent LAWSON ASSOCIATES fund-raising achievements. Each was for a church-sponsored building campaign. Each produced outstanding results.

LOOK AT THE FACTS:

In Medford, Oregon, the Sacred Heart Church school building fund surpassed the maximum expectancy of \$135,000 by hitting a high of \$138,750 when the drive ended on May 20. That meant that 606 contributors gave an average of \$228.96.

Down in Pensacola, Florida, we said that at least \$100,000 could be raised for the new combination church-school of Sacred Heart Church. The final figure at the close of the campaign on May 31 was \$101,717. To achieve that total 438 givers contributed an average of \$232.46.

In Anaconda, Montana, where the maximum expectancy for a church school was \$250,000 enthusiastic workers under the direction of LAWSON ASSOCIATES collected \$382,526 by the time the campaign closed on June 3. The high figure produced an average gift of \$190.31 from 2,010 contributors.

Back in Oregon at Milwaukie, the school building fund for St. John's Church reached \$98,000 at the end of the drive on April 1. We had estimated a maximum total of \$75,000. The average gift from 511 contributors was \$191.78.

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CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXVI
NUMBER 10
JULY, 1950

Where Are the Churches Headed?

A Brief Survey as the Editor Sees It

Attendance

Attendance is up compared with any period since 1935; but it is low when compared with 1910 or 1920. Increased attendance in church and church schools is particularly noticeable in the suburbs around the larger city. It is not so evident in small villages and rural sections. Some of the suburbs of the larger cities are finding their walls crowded with increasing population. This accounts for much of the increased Protestant church building.

Church Money

Churches of today in the United States of America have a greater dollar income than at any period in modern history. The year 1950 will see the peak of dollar income.

Per capita income, that the amount of gift per member (not contributor) is the largest of any period in modern history. Information in this issue shows that the per capita annual gift in forty-seven large denominations, for all purposes, is \$27.43. That is an all time high.

But there is a negative side to the picture. The receipts of churches, when compared with the national income, reach a new low. A smaller percentage of the national income is going into religious and philanthropic institutions than at any other time of this century.

Church Building

Protestant churches are being constructed at a tremendous pace. Dr. Elbert M. Conover of the Interdenominational Bureau of Architecture advises us that one thousand millions of dollars (\$1,000,000,000) in proposed construction is now being planned by the architects.

There have been some changes in building plans. The Gothic is losing out to a less ex-

pensive and more practical type of building.

Another interesting thing is that while many non-liturgical churches are emphasizing the altar, a liturgical movement in the Episcopal church is moving toward a restoration of the communion table.

The new churches will offer much. Social rooms take precedence over gymnasias; the old theory of individual classrooms has acquired a practical tolerance; ladies' parlors have comfortable seats and attractive floors and walls; kitchenettes and small chapels have become accepted requisites.

Worship

The church has a growing consciousness of the worth of public worship. Once I received invitations to come and preach a sermon. These have been supplanted by invitations to come to conduct a service. There is a difference.

There is much evidence of the growing practice of personal devotions. Tremendous sales of books for guiding personal devotions bear out this contention. There is a trace of the traditional mysticism but the new technique is physical and therapeutic as well as spiritual.

Evangelism

The church still believes in evangelism. Revival meetings have been pretty well worn out in the older denominations but there is plenty of mass evangelism being directed by other groups.

Many churches have sought to overcome the abuses of mass evangelism by substituting visitation methods. There are merits to both methods. You can say a lot against mass evangelism but the fact remains that it gets personal decisions; you can say much for visitation evangelism but the fact remains that it is more of a method of getting people to church than of bringing conversions.

The wise church will try to conserve the best of both methods.

Religious Education

This is a hard one. Church school enrollments continue small. How much of this is due to population decline and how much to the over-professionalization of the work it is hard to say. Most people I ask about the situation insist that they "would rather not be quoted."

Some churches seeking help for a difficult situation have departed from the denominational procedures and are experimenting with the Ligon or some other specialized plan.

After the first shock of disappointment the Supreme Court decision outlawing the use of public schools for sectarian teaching has not been destructive. Churches are using their own buildings, hiring halls, meeting in trailers and, in some instances, continuing to meet in the public schools by the tolerance of local school boards.

Church Mergers

The going here is getting tough. The proposed merger of the Reformed Church in the United States and the United Presbyterian Church of North America, has not been approved by either of these groups. The discussed Episcopal-Presbyterian merger has been rebuffed and enthusiasm dampened. The Congregational-Christ and the Evangelical Reformed plan was halted by a court decision in a test case brought by a dissenting Congregational group. There seems to be little meeting ground here. The denomination leaders present a philosophical case which has merit but the jurist laid down the letter of the law. It seems to be a case where the letter killeth.

The decision is now being appealed by the General Council of the Congregational-Christian Churches. The leaders express optimism that the appeal will reverse the first decision. These appeals cost money. Our underground information is that Baptist and Disciples' official bodies are contributing to the cost of the litigation to be better able to determine their own problems. Both of these are Congregational bodies.

A rather important church merger will be consummated at Lake Forest College, Chicago, in August when the Biennial Council of Community Churches, led by Joseph H. Evans, unites with the National Council of Community Churches, of which Roy Burkhart is the president. This merger is of social importance because the Biennial Council represents Negro churches; the National Council, white churches.

Pastoring

The pastoral task is assuming a new importance. It may be called counselling but the movement is definitely the revival of the importance of the pastor as contrasted with the preacher. This is one of the most pleasing developments of the present day and is the brightest spot in the picture for a greater church, tomorrow.

The Glory of Protestantism

A GREAT parade of 65,000 people has just made its way to our municipal stadium. Leading were the priests and bishops of the church in colorful vestments. They were followed by bands and worshippers. It was an imposing site.

"What can Protestantism do to meet that?" asked a friend.

What, and also why?

The glory of our Protestantism is not in great cathedrals and spectacular parades. We are not, thank God, a regimented people. Try as we might we can hardly match the Roman church in color and pageantry.

But Protestantism has a glory and a tradition.

The glory of Protestantism is to be found in the thousands of little churches led by God-fearing men and women who feel a responsibility for their neighbors and the world.

It is to be found in the tens of thousands of homes—many of them modest—where thinking men and women have poured over the word of God to find a message for themselves and their age.

It is to be found in the rolls of the civil heroes who have defied kings and emperors who have sought to control their thinking.

It is to be found in the names of Christian educators who have established schools and colleges that youth might learn to think and dare to act.

These are not alone the glory but the hope of our church. This writer does not hold with those who think that Protestantism should be so united that small churches should cease and all worshippers be directed into great cathedrals. When Protestants fail to resist regimentation, the world indeed, is in a sad plight.

The hope of the world lies within our Protestant concept. It is with the God-fearing individuals who do their own thinking, accept the mastery of individual conscience, and decide for themselves their relationships with the Almighty and their fellow men.

Review of Religion—1949-1950

by Walton W. Rankin *

This is the eleventh consecutive review from the pen of Mr. Rankin. Not alone a skilled journalist but a keen observer of world events he has been able to depict the changing religious scene in the world with mature judgment.

FROM the standpoint of Christendom the most important development in the world situation of the past year was the steady advance of Communism both in the east and in the west. The establishment and expansion of the Chinese People's Republic and the progress elsewhere in the Orient by the forces marching under Communist banners, and the subversion of the church in Western Europe in areas dominated by Soviet Russia had produced a situation fraught with grave potentialities for the Christian church in the world.

It was in Western Europe that the thrust came closest home. China, after all, was far away from the center of Christian tradition. But countries like Poland, Hungary and Czechoslovakia have had behind them long centuries of association with the Christian religion. These countries, along with Roumania and Bulgaria had fallen completely under Communist control. As far as any further cooperation with churches, Catholic or Protestant, elsewhere in the world was concerned, the churches of the Communist-dominated countries were as good as off the board.

In Czechoslovakia, the success of the Communists in completely subordinating the state religiously was most marked. We must remember that in the countries where the religious controversy was principally focused during the past year—Czechoslovakia, Poland, Hungary and the Russian zone of Germany—the majority of the population (with the exception of Eastern Germany) is Roman Catholic. The pattern of overthrow of Roman Catholicism in any country is painfully familiar, going back in modern times to the pattern established by the French National Assembly in the Civil Constitution of the Clergy, in the French Revolution.

In this pattern the steps are almost standardized. The property and land of the church is expropriated by the state. The clergy are deprived of special privileges and are required to take an oath of loyalty to the state. The

church's control of education of the young is broken, and the teaching function taken over by the state. The theory of the theocracy is reversed, and the state, instead of being an arm of the church as it was in the days of the mediaeval papacy becomes the master of the church.

In Czechoslovakia the Communists appeared to have been successful in subjecting the Roman Catholic Church to their control. The Czech Communists had an advantage in their contest with the church in that the church had long been weakened by its association with German and Hapsburg domination. Also there remained traces of the Hussite tradition surviving in the Czech Protestant groups. The First Czech Republic, with its anti-clericalism, had further weakened Catholicism.

At the end of the period under review almost all the Catholic clergy of Czechoslovakia except the bishops had taken oaths of loyalty to the regime, albeit the oaths were probably taken in many cases with mental reservations. All the clergy except the bishops were receiving financial support exclusively from the government. The bishops, most of them under the surveillance of the police, were virtually impotent. The diplomatic representative of the Vatican had been expelled from the country. So thorough had been the subjection of the church that by the beginning of May the government felt able to shift Alexei Cepicka, son-in-law of Communist President Gottwald, one of the leaders most trusted by the Kremlin, from his post controlling church affairs to a post dealing with the rebuilding of the armed forces along Soviet lines.

In Poland, where the people were more loyal to their Roman Catholic heritage,† the church and state struggle had not reached the stage that it had in Czechoslovakia, when the state had established its supremacy. In Poland the church still had its own schools and retained large land holdings. However, by the end of April, the Polish Communist government announced that an agreement had been signed affecting

every phase of activity of the Catholic Church. The Vatican announced that it was taking a position of "extreme reserve" toward the agreement and warned that no agreement would be valid without Vatican approval. That the Polish government had been exerting tremendous pressure against the Polish bishops was well known. In fact all 26 bishops of Poland were threatened with arrest if they refused to sign the agreement with the government. However, it seemed likely that the government would not try to go as far as the Communist regimes had done in Hungary and Czechoslovakia, in regulating and repressing the church.

In Hungary, incidentally, there had been no incidents in the church struggle since the condemnation of Cardinal Mindszenty. In Hungary education has been secularized and the church lands confiscated. There has been little disposition on the part of the people to fight for the church, and the attitude of the Hungarian Lutheran Bishop Ordass in going a long way towards acceptance of the Communist regime was rebuked by churchmen in countries outside the Iron Curtain.

It must not be forgotten in considering the affairs of the Roman Catholic Church in the countries of central Europe that past history plays a most important part in accounting for the people's attitude. The most glorious pages in the military history of the Czech nation are those which tell of the victories of John Zizka and the Hussites wars of the fifteenth century. The gloom of White Mountain in 1620, in which the national king Frederick was overthrown by the Hapsburg emperor Ferdinand II has never been erased from the Czech mind. The subjection of the Czechs to Austrian domination for many generations carried with it an unpleasant remembrance of the Catholic Church which was closely tied to Austria.

In Poland the case has been different. The Roman Catholic Church has been very important to the Poles in their national history. The church has always been a cultural force supporting Polish nationalism. In the resistance of Poland to Russification, the church has played a vital part. Also it should not be forgotten that the great triumph of King John Sobieski against the Turks at Vienna in 1683 was primarily in the name of Catholic Christendom against the infidel Mohammedans. The ties of the Polish people with the Roman Catholic faith have been many and strong.

In Hungary, like in Czechoslovakia, the reputation of the Roman Church has not been held in high esteem by the masses of the people. Here again the armed power of the Hapsburgs, pushed and guided from behind the scenes by Jesuits, overcame the people. In the latter part of the seventeenth century, the armies of the Emperor Leopold subverted and destroyed the Protestantism of Hungary which had been in a fair way to win the country. The victories won in this manner, by which the church profited, were not of the kind which promise stability under strain. The loyalty of the mass of the Hungarian people to the predominant church has been more than doubtful. Like the British people at the time of the Act of Uniformity of 1530 (the break with Rome under Henry VIII) the Hungarians did not vigorously protest against the Communists when the latter abridged the powers and privileges of the Catholic Church.

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In Eastern Germany the Communists found tougher opposition. Konrad Cardinal Count von Preysing, Bishop of Berlin, was probably speaking for Protestants and Catholics alike when he protested to East Germany's premier Otto Grotewohl, April 22, against Communist attacks. The burden of the Cardinal's protest was as follows:

1. The state supports 'materialist philosophy' in schools, in the press, and in the government.

2. Church influence on public life has been made impossible by state pressure.

3. Christians have been forced to join 'certain organizations' and advocate measures which they knew to be wrong.

4. The church has been forbidden to publish newspapers in which it may counteract attacks and false reports against it.

In the face of combined Catholic-Protestant protest the Communist-dominated East German government executed a strategic retreat. The East German government apparently felt itself not strong enough to embark on police action such as had been carried on in Czechoslovakia and Hungary.

Communism in the Orient

Turning to the Orient the situation of the Christian missions under the new Chinese People's Republic was not nearly as bad as had been feared. Indeed, at the end of the year there was a note of optimism in the letters from Protestant missionaries in China. They were writing that they were determined to stay as long as there existed the slightest opportunity of doing Christian work under the Communists. They reported that the crackdown on Christian activity had not been nearly as severe as they had anticipated.

Chinese Christian leaders, it was said, had overcome their fears of Communism. They had decided to keep their schools and churches open, and even to ask for the sending of more missionaries. The number of Protestants in China in May 1950 was reported to be around 1,500,000. This figure was compared with the 600,000 in 1935.

On the other side of the picture, however, it could not be doubted that the Communists were ideologically still very much opposed to the Christians. The Chinese leaders, such as Mao-Tse Tung, Chu Teh, and Chou En-lai, had all been trained in Communist schools. They had firm faith in the Marxist materialist doctrines. One cannot help but wonder whether the present conciliatory attitude toward Christianity is only a passing phase, and to ask oneself it, when the Communists have established a solid hold on the country, they will not seek to eliminate the

church entirely.

In this connection the student of church history is compelled to take note of a new development in the world, namely the emergence in the east of a group of new states. Ever since the Sino-Japanese war of 1894-95 and the Russo-Japanese War of 1904-05, the Christian west has been obliged to recognize the rise of modern states outside the west. This has been one of the hardest facts which Christians have been called on to appreciate. Our Christian religion has been traditionally associated with the oekumene—the "whole world." When Christianity became the official religion of the Roman Empire it succeeded to the inheritance of the old pagan imperial religion which was then the cult of the whole civilized world. There has always been the tendency on the part of Christians to think of their religion as the only religion of the civilized world. True there had always been Judaism surviving in small groups, and the Mohammedan conquests of the seventh and subsequent centuries had reminded Christians that Christianity was not the only religion in the world. But Christians have yet to reconcile themselves to the notion that Christianity is not the sole religion of the civilized world. New states and peoples are arising. They are assimilating the civilization of the west without benefit of the Christian church. Religiously, Christianity should be rushing in to fill the void in the religious life of the new states, for the old religions of the new peoples have really little to offer in an atomic age. In the face of a paralleled challenge and opportunity, however, the Christian church of our day has been unable to give a vigorous answer.

Better 10,000 Communists Than 1,000 Protestants

The great trouble lies within the ranks of Christianity itself. The spiritual arrogance of one great segment of the church was an insuperable hindrance to the forming of a united front of all Christians for united action on the world. Indeed, it was an open question whether the hatred of Catholics for their Protestant fellow Christians were not greater than their hatred for the Communists themselves. Franco's verdict in Spain was: "Better 10,000 Communists in Spain than 1,000 Protestants." Spain is interesting as a test case revealing the Catholic Church's true attitude. Spain is the one country in the modern world which more than any other gives the church the kind of prestige and position which the church desires. In Spain no public Protestant worship is allowed, no Protestant schools are permitted, there can be no sign on any church building to

show that it is Protestant, no Protestant marriages are recognized, no Protestant propaganda by way of evangelism or education is allowed, no Protestant literature can be printed or enter the country or be distributed, and no Bibles can be printed or enter the country to be distributed.

It is in this manner that the Catholic Church, if it were in a position to do so, would like to deal with Protestant Christians in every country. In certain countries where the church has almost enough power to eliminate Protestantism the effort has been and is being made to crush out the Protestant minority by violence. Such a country was Colombia in South America. Here the persecution of Protestants was in full play. It was reported in late April that Presbyterian and Lutheran churches had been burned, and that incidents of violence against Protestant people had been numerous. Protestant pastors had been arrested and Protestant churches dynamited. The lesson of Colombia was important not so much by the size of the persecution, as by its instructiveness as an example of what the church would like to do if it had the power. An impartial observer would gain the impression that in their secret hearts many Catholic leaders still regret the days when they could turn the full machinery of the state against "heresy" and eradicate all opposition by force.

The persecutions in Colombia and the treatment of Protestants in Spain and other Catholic countries were not going unnoticed in America. The tension between Catholicism and Protestantism in this country has become aggravated with each succeeding year. One of the noticeable developments in the church picture in America was the enormous popularity of a book entitled, *American Freedom and Catholic Power* by Paul Blanshard. This book dealt frankly and fearlessly with areas in which the Church's encroachments were most notorious, in education, in medicine, in pressure on the press, movies, and other sources of mass communication. In spite of the unwillingness of major bookstores and department stores to handle the book and the refusal of major newspapers to advertise or review the book, it had a tremendous sale, and Mr. Blanshard personally received wide acclaim in his lectures across the country. A few years ago Mr. Blanshard's book would probably have received little attention. It would have been dismissed as intolerant, especially by the class of liberals and Protestant Christians which looked upon any criticism of the Catholic Church as motivated by religious prejudice. H. G. Wells' *Crux Ansata*, published some years ago, containing many

of the points made by Blanchard, was ignored by the American public. That *American Freedom and Catholic Power* has been taken up with enthusiasm by American Protestants indicates a change of mood on their part. An awareness of the danger from the pretensions of the Roman Church has at last penetrated them. One may well prophesy that future attempts on the part of the Roman Church to usurp special privileges and powers for itself in this country are apt to be resisted.

In one instance the efforts of the Catholics have already been directly resisted. This has been the matter of Federal aid-to-education legislation. Cardinal Spellman, in his controversy with Mrs. Roosevelt, was obliged to climb down from his high horse. The church limited its claims on the public purse to subsidies for bus transportation. Fortunately, this claim was not accepted by the House Labor Committee which was handling the federal aid-to-education bills. The rebuff to the Catholics, however, was at the cost of killing all aid to the states. One group in the committee, headed by Representative Graham Barden, of North Carolina, held out for a bill which would limit federal aid money to public tax-supported schools. This bill, which was the only bill consistent with the American spirit and the American way of life, was sabotaged by the Catholics on the House Labor Committee. The result was to penalize the underprivileged people of the country, especially those groups in states where the need for education was greatest.

Another focus of tension between Catholics and Protestants had to do with the successorship to the Vatican embassy. In January Mr. Myron Taylor, who had been appointed in 1939 as President Roosevelt's "personal representative" at the Vatican, resigned his post. He had done little good in all the years he had served, and his presence at the Vatican was only an irritant provoking ill feeling in America. The Vatican wished for a fully-accredited diplomatic representative to succeed Mr. Taylor. Mr. Truman in 1946 stated that with the conclusion of the peace there would no longer be any embassy at the Vatican, but when Mr. Taylor resigned, Mr. Truman was strangely silent. Protestant groups began sending resolutions and telegrams to the President, to Secretary of State Acheson, and to members of the Senate, protesting the continuation of the Vatican embassy. Catholic groups likewise passed resolutions calling for renewal of the embassy and, according to the *Christian Century* magazine, the communications to the President from Catholics far outnumbered those from Protestants. At this time no decision

Denomination	Members 1925	Members 1949	% Increase	Gifts 1925	Gifts 1949	% Increase
Baptist, Northern	1,413,039	1,559,614	10	32,857,211	48,197,156	46
Baptist, Southern	3,574,531	6,000,000	67	37,359,614	156,606,414	319
Brethren, Church of	121,184	185,799	53	1,862,975	5,306,936	184
Congregational Christian	977,526	1,184,661	21	27,866,661	33,189,181	19
Disciples of Christ	1,450,681	1,724,905	18	20,619,987	32,548,961	57
Episcopal Protestant	1,139,192	1,583,928	39	39,047,394	65,850,868	68
Evangelical and Reformed	585,002	718,635	22	12,532,287	21,282,781	69
Evangelical United Brethren	595,423	702,440	18	10,957,173	25,177,870	129
Lutheran, United	856,180	1,355,912	58	18,372,097	41,622,978	126
Methodist	6,570,141	8,651,062	31	138,015,852	196,435,168	42
Moravian	17,632	22,383	27	401,754	667,583	66
Presbyterian, United	168,638	207,221	22	6,461,004	8,954,871	38
Presbyterian, U. S.	457,093	653,594	42	14,935,170	34,407,514	130
Presbyterian, U.S.A.	1,828,916	2,330,136	27	57,241,511	86,086,965	50
Reformed in America	145,373	179,085	23	5,309,673	9,051,625	70
	19,900,551	27,059,375	36	\$423,840,363	\$765,386,871	80

This study prepared by the United Stewardship Council shows the phenomenal growth of fifteen typical denominations during the past twenty-five years.

has been announced by the President. Rumor has it that he will submit the whole question to the Senate for vote.

The movement for closer cooperation among Protestant communions in the country received stimulus from the popular observance in the major cities of Reformation Sunday, commemorating the Sunday nearest to the date of Luther's nailing the theses to the door of the Schlosskirche in Wittenberg in October 1517.

The National Council of Churches

This trend toward closing of ranks in Protestant effort will be marked by the formation of the National Council of Churches in Cleveland, November 27-December 1, 1950. The merging bodies include: the Federal Council of Churches, the Foreign Missions Conference, the Home Missions Council, the Missionary Education Movement, the International Council of Religious Education, the United Council of Church Women, and the United Stewardship Council. Negotiations for the merger of these groups have been under way since December, 1942, when preliminary proposals were made at a meeting in Cleveland. Through the consolidation of the agencies an effective new instrument will be available by which cooperating Protestant-

ism may make a deeper impact on the religious life of America.

The subject of organic union of Protestant communions was ventilated at a meeting in Greenwich, Connecticut, in December, 1949. The meeting was given wide publicity by the press. A statement was drafted and an organization called "Conference on Church Union" was set up. The statement expressed hope that union negotiations now under way within several church families might be successful and affirms the belief that a wider movement will not hinder other unions but rather aid them.

A total church membership in the United States of 81,497,698 was reported in the 1950 Southern Baptist Handbook, released in Nashville, April 29. Forty-eight Protestant groups reported a total of 47,199,576 compared with 46,719,184 the preceding year. The Roman Catholic Church reported 26,718,343, compared with 26,075,697 the preceding year.

One of these union projects, between the United Presbyterian Church and the Reformed Church in America, has already been defeated by vote in both churches (April); another, between the Evangelical-Reformed Church and the Congregational Christian Churches, has been held up by a court decision by Judge Meyer Steinbrink of Brooklyn affecting the Congregational-Christians. This decision is being appealed.

Catch Up on Your Religious Education

A Month by Month Study Course With Book Recommendations†

by Robert E. Breth*

"... Wherever life is being lived, education is taking place," so writes Wade Crawford Barclay in his book, *The Church and a Christian Society*. The kind of education, however, is conditional upon the sponsors. We have long recognized the educational responsibility of the Christian religion—an accountability that becomes all the more momentous with the observable knowledge that the only opportunity the Christian church has with a vast number of adherents is through the religious education program. It is, therefore, incumbent upon the Christian minister to plan for and provide the best possible educational program which he and his church is capable of designing within the limits of leadership and time available.

In religious education the church is confronted with change (some have dared to label it revolution) in its philosophy. To meet the needs of this changing philosophy will require adequate methods acquired and developed through up-to-date authoritative understanding of the objectives, principles, methods, and materials of religious education. It is earnestly hoped that this suggestive reading course will supply the stimulus and the material for a productive study of the educational procedures and content of the Christian education program of the church.

This is a syllabus for study with suggested reading references. It will be profitable only in proportion to the effort and time which you give to it. Some may feel that the scope outlined is too ambitious and the references too extensive. Let me remind you the subject with which we are dealing is an expansive field and the importance of religious education in this modern day cannot, by any stretch of imagination, be overemphasized. The numerous references suggested allows for personal preference and availability of the texts. However, a real effort has been made to limit the suggested reading to the important and the accessible, and

held to a minimum consistent with a comprehensive survey.

INTRODUCTION

To introduce you to our subject, impress upon you the importance of our study, and to reveal the evidence of change in the working philosophy of religious education I suggest that you read Raymond B. Johnson: *What Is Happening in Religious Education?* (Beacon Press, 1948. \$1.50.) In the brief presentation you will be introduced to the changing philosophy of religious education that Dr. Johnson suggests represents a definite trend toward a new era in religious education. Also I would suggest the reading of William Clayton Bower: *Christ and Christian Education* (Abingdon-Cokesbury Press, 1943. \$1.) Acknowledging "the fundamental and significant changes" that have occurred since 1900, Dr. Bower gave an interpretation of what Christian education is attempting to accomplish and outlines the basic assumptions undergirding the subject matter and procedure. With the orientation that these two books will provide, you are ready for the first formal portion of the study plan.

JULY-AUGUST—THE HISTORY OF RELIGIOUS EDUCATION

Some consider religious education a recent innovation; others a problem factor in the minister's administration. You need, then, first of all, to develop a deep appreciation for the sturdy traditions of religious education. Religious education in some form is as old as religion and to understand where we are going we need to know from whence we have come.

To help you make the transition from the introductions just read to the study of the history of the religious education movement set off by reading Paul H. Vieth (ed.): *The Church and Christian Education* (Bethany Press, 1947. \$2.50), chapter I (Christian Education—Yesterday and Today.)

To get an appreciation of the heritage in religious education turn now to J. M. Price: *A Survey of Religious Education* (Ronald Press, 1940, \$2.50) and read the "Educational Activities of the Old Testament" (chapter II) and the "Educational Activities in the New

Testament" (Chapter III). You will get a more extensive treatment and presentation in L. J. Sherrill: *The Rise of Christian Education* (Macmillan, 1944. \$2.50), chapters II to VI. As you proceed now to trace the history of the educational movement through the early church and the medieval period you will find Austen K. deBlois and Donald R. Gorham: *Christian Religious Education* (Fleming H. Revell, 1939. \$3), chapter I a concise but definitive outline. Then return to L. J. Sherrill: *The Rise of Christian Education*, chapters VII to IX. This book is to be recommended because it is not only a history of the early periods of the religious education movement, but is filled with implications for a philosophy of Christian education. Now you have read all but chapter one and ten of Sherrill, proceed to read those two chapters. They will help you with the relationship of history to the considerations of philosophy.

For your introduction to the modern and recent developments of religious education you will return to deBlois & Gorham: *Christian Religious Education*, chapter II. Chapter IV of J. M. Price: *A Survey of Religious Education* cites the achievements leading to the modern day. A good treatment will also be found in an earlier volume of J. M. Price: *Introduction to Religious Education* (Macmillan, 1932), chapter V.

The inception and development of the religious education movement in America is well described in Arlo Ayres Brown: *A History of Religious Education in Recent Times* (Abingdon Cokesbury Press, 1923—O. P.) I like this reference and suggest it in spite of the fact that it is out of print because it is not only, or even primarily, a compilation of historical data but rather an interpretation of data in relation to the functional aspect of the movement. Follow your reading of Brown with E. M. Fergusson: *Historic Chapters in Christian Education in America* (Revell, 1935.)

For a little more than a quarter of a century the most influential and effective agent of religious education has been the International Council of Religious Education. Whatever else you

*Minister, Catawissa Avenue Methodist Church, Sunbury, Pennsylvania.

†Readers should consult the bibliography which follows. Books which are out-of-print are indicated by "O. P." These will be found in most libraries of religious books.

Total Contributions From Living Donors

A	B	C	D	E	F	G	H	I
Religious Body	Budget Beneficence	Denominational Beneficence	Other Beneficence	Total Beneficence	Congregational Expenses	Total Contributions	Membership 13 Years and Over	Reports for Year Ending
1. Assemblies of God†	2,302,966	2,302,966	.....	2,302,966	.....	2,302,966	275,000	June 30, 1949
2. *Baptist, National	276,375	459,722	103,650	563,372	7,862,850	8,426,222	4,385,206	June 30, 1949
3. *Baptist, Northern	7,294,361	7,085,567	2,037,595	9,723,162	38,473,994	48,197,156	1,559,614	April 30, 1949
4. Baptist, Regular	.....	.....	.....	1,204,662	2,573,899	3,778,561	85,000	Dec. 31, 1948
5. Baptist, Seventh Day	33,165	39,965	.....	39,965	157,842	197,842	6,283	Sept. 30, 1949
6. Baptist, Southern	31,750,299	31,750,299	.....	31,750,299	124,856,115	156,606,414	6,000,000	Dec. 31, 1948
7. *Brethren Church	104,930	104,930	5,950	110,880	452,500	563,380	18,443	June 30, 1949
8. *Brethren, Church of	1,819,376	1,819,376	411,213	2,230,589	3,076,347	5,306,936	185,799	Feb. 28, 1949
9. Brethren, National Fellowship	.....	365,335	.....	365,335	1,069,334	1,434,669	18,451	June 30, 1949
10. Brethren in Christ	125,328	224,283	49,402	273,685	161,214	434,899	5,681	Dec. 31, 1948
11. Catholic, American Syro-Antiochian	20,146	20,146	218	20,364	23,040	43,404	2,410	.....
12. Churches of God of North America	150,122	237,452	3,542	240,994	65,124	864,118	30,000	Oct. 31, 1949
13. *Congregational Christian	3,046,877	4,432,438	1,433,605	5,866,043	27,323,138	33,189,181	1,184,661	Dec. 31, 1948
14. *Disciples of Christ	5,471,702	6,621,702	639,890	7,261,592	25,287,369	32,548,961	1,724,905	June 30, 1949
15. *Episcopal, Protestant	8,719,503	11,653,265	.....	11,653,265	54,197,603	65,850,868	1,583,928	Dec. 31, 1948
16. *Evangelical Congregational	121,394	202,610	5,000	207,610	1,106,012	1,313,622	27,093	March 31, 1949
17. *Evangelical and Reformed	2,009,277	3,138,972	784,863	3,923,835	17,338,946	21,282,781	718,635	Dec. 31, 1948
18. *Evangelical United Brethren	1,921,558	4,589,586	334,290	4,923,876	20,253,994	25,177,870	702,440	Oct. 31, 1949
19. *Friends (Damasus, Ohio)	.....	.....	.....	.....	425,150	5,677	.....	June 30, 1949
20. International Foursquare Gospel	304,462	439,196	.....	439,196	2,271,684	2,711,684	6,611	Dec. 31, 1948
21. *Lutheran, American	1,723,576	2,836,967	953,531	3,790,498	14,791,096	18,581,594	482,877	Dec. 31, 1948
22. *Lutheran, Augustana	962,782	2,639,411	.....	2,639,411	8,870,234	11,509,645	316,254	Dec. 31, 1948
23. Lutheran, Evangelical	1,775,410	3,960,889	4,333,124	8,294,013	15,455,336	23,749,349	550,070	Jan. 31, 1949
24. Lutheran, Missouri Synod	3,467,172	9,349,350	.....	9,349,350	42,050,132	51,399,482	1,164,414	Dec. 31, 1948
25. Lutheran, Norwegian Synod (S)	35,770	35,770	.....	35,770	162,186	197,956	6,356	April 30, 1949
26. Lutheran, Suomi Synod	470,850	552,688	.....	552,688	389,012	941,700	21,653	Dec. 31, 1947
27. *Lutheran, United	5,303,615	9,862,465	43,583	9,862,465	31,760,513	41,622,978	1,355,912	Dec. 31, 1948
28. Lutheran, United Evangelical	154,661	266,867	.....	266,867	1,005,363	1,315,813	30,758	April 30, 1949
29. Lutheran, Wisconsin, Other States (S)	972,560	1,250,002	188,619	1,438,621	4,959,377	6,397,998	211,830	Dec. 31, 1948
30. Mennonite, Central Conference	30,498	86,110	.....	86,110	80,637	166,747	3,271	June 30, 1949
31. Mennonite, Evangelical	171,092	171,092	.....	171,092	37,146	208,238	1,750	Dec. 31, 1948
32. *Methodist	17,459,236	28,125,305	13,217	28,125,305	168,309,863	196,435,168	8,651,062	Dec. 31, 1948
33. Methodist, Free	1,073,866	1,759,665	13,217	1,772,882	4,162,734	5,935,616	**40,048	Sept. 30, 1949
34. Methodist, Wesleyan	265,127	1,971,607	306,044	2,272,651	1,670,070	3,947,721	31,147	April 30, 1949
35. Missionary Church Association	617,214	617,214	.....	617,214	617,214	5,513	.....	Dec. 31, 1948
36. Moravian (Northern Province)	165,641	165,641	8,525	174,166	493,417	667,583	22,383	Dec. 31, 1948
37. *Nazarene, Church of	998,733	2,661,728	718,085	3,379,813	18,716,742	22,096,555	217,106	Dec. 31, 1948
38. Pentecostal Fire Baptized Holiness	61,400	61,400	.....	61,400	.....	61,400	1,410	Aug. 28, 1949
39. Presbyterian, Associate Reformed	106,575	334,979	.....	334,979	705,496	1,040,475	25,779	March 31, 1949
40. Presbyterian, Cumberland	234,192	234,192	.....	234,192	1,863,542	2,097,734	72,000	April 30, 1949
41. Presbyterian, Orthodox	72,260	13,867	.....	86,127	382,462	468,589	5,543	March 31, 1949
42. *Presbyterian, United	994,973	2,068,164	197,297	2,265,461	6,689,410	8,954,871	207,221	March 31, 1949
43. *Presbyterian, U. S.	7,572,857	8,567,883	604,710	9,172,593	25,234,921	34,407,514	653,594	March 31, 1949
44. *Presbyterian, U.S.A.	11,749,447	11,749,447	5,128,769	16,878,216	69,208,749	86,086,965	2,330,136	Dec. 31, 1948
45. *Reformed in America	1,412,439	1,658,311	402,211	2,060,522	6,991,103	9,051,625	179,085	Dec. 31, 1948
46. Seventh Day Adventists	26,293,528	27,160,292	267,951	27,428,243	4,794,561	32,222,804	235,460	Dec. 31, 1948
47. United Brethren (Huntington)	32,903	233,828	7,000	240,828	722,141	962,969	18,289	Sept. 30, 1948
Total U. S., 1949	148,939,276	194,541,337	18,995,751	214,741,750	756,696,087	971,862,987	35,425,958	.....
Total U. S., 1948	134,644,740	190,434,388	18,444,342	212,147,589	627,767,639	839,915,228	35,435,062	.....
48. *Baptist, Maritime	106,432	230,350	1,386	231,736	1,063,395	1,295,131	64,379	June 30, 1949
49. *Baptist, Ontario and Quebec	217,450	464,232	2,112	466,344	1,586,839	2,053,183	53,713	April 30, 1949
50. *Baptist, Western Canada	83,813	121,975	.....	121,975	477,503	599,478	17,221	April 30, 1949
51. *Presbyterian, Canada	621,410	621,410	161,878	783,288	3,448,092	4,231,380	175,676	Dec. 31, 1948
52. *United Church of Canada	3,670,377	4,406,126	740,989	5,147,115	16,385,097	21,532,212	791,677	Dec. 31, 1948
Total Canada, 1949	4,699,482	5,844,093	906,365	6,750,458	22,960,926	29,711,384	1,102,661	.....
Total Canada, 1948	4,138,550	5,530,868	986,921	6,517,789	16,537,672	23,055,461	1,084,045	.....
Grand Total, 1949	153,638,758	200,385,430	19,902,116	221,492,208	779,657,013	1,001,574,371	36,528,624	.....
Grand Total, 1948	138,783,290	195,965,256	19,431,263	218,665,378	644,305,311	862,970,689	36,519,107	.....

*Member of Council

†Eleven months

**Sixteen years and over

Fifty-two denominations are represented in this study of church receipts for 1949. Growth in income is steady and substantial.

read about the history of religious education you ought by all means study the book: *Protestantism Faces Its Educational Task Together*, written by William Clayton Bower and Percy R. Hayward (C. C. Nelson, IRCE, 1949. \$3.25). The authors begin by tracing the history of religious education as an interchurch movement from the beginnings of the Sunday School in America nearly 170 years ago and recount the developments that finally culminated in the organization of the International Council of Religious Education in 1922. Then the major portion of the book is devoted to a detailed story of this Council which has been so influential in the co-operative enterprises of Christian education. I doubt whether, because of the influence of the international council upon the philosophy and program of religious education you can grasp the deepest meaning of the further studies unless you do read this book.

By now you have traced the developing field of religious education from

its Old Testament origins down to the present times when we stand at the entrance to new philosophies of Christian education. What facts or incidents related in the history of religious education seem to you to have been turning points or critical points in determining the future of the program?

SEPTEMBER—UNDERSTANDING OUR PURPOSES

What are the aims of religious education? We cannot make any considerable progress in our study until we know and understand the purposes. You will be well introduced to the objectives of religious education by reading Philip H. Lotz: *Orientation in Religious Education* (Abingdon-Cokesbury Press, 1950. \$6.50). Read the article in Part I by Dr. Luther A. Weigle: The Aim and Scope of Religious Education. This symposium is the most comprehensive effort attempted in the field since Dr. Lotz and Dr. Crawford edited: *The Studies in Religious Education* (Cokesbury Press, 1931). de-

Blois & Gorham: *Christian Religious Education*, chapter V, will produce an understanding for the need of aims and a concise statement of the aims. I also like the presentation of J. M. Price: *A Survey of Religious Education*, chapter VIII. Dr. Price explains first, the function of objectives then describes how they are determined and cites the ultimate and specific objectives of the program of religious education. I consider all this introductory to the study of Paul H. Vieth: *Objectives in Religious Education* (Harper & Brothers, 1930-O. P.). A concentrated study of this entire book is essential. Like Brown: *A History of Religious Education*, it is out of print and will have to be borrowed or secured in the secondhand market.

Your reading this month should help you to answer such questions as "Why do we need aims in religious education?" What is religious education trying to do? What is the function of objectives in religious education? How do we determine objectives? What are:

the ultimate and specific objectives of religious education? For your practical work suppose you sit down with your Sunday school superintendent and make an outline of objectives for your educational program for the ensuing year. Present this outline to your board of education or workers' council and explain the meaning and value of the objectives you have set up.

OCTOBER—THE PHILOSOPHY OF RELIGIOUS EDUCATION

About a generation ago a revolutionary change began to be felt in religious education. The trend began to be noticeable away from the authoritarian presentation of a body of knowledge to a presentation of material because it would help the pupil become a better person—Christian and citizen. We shall endeavor during this month to trace that developing philosophy from fact-centered to pupil-centered concern. First of all we desire a working and workable definition of religious education. The present day philosophy and definition had its inception in and developed from the writings of George A. Coe. So you better start there. Get a workable knowledge of Coe's position. A comprehensive and detailed definition of religious education is Coe: *What Is Christian Education?* (Scribner's, 1930). Especially pertinent is the chapter entitled "The Nature of Christian Education." Read that and as much more as you have time then go on to Coe: *A Social Theory of Religious Education* (Scribner's, 1917). Dr. Coe proposes to answer the question: "What consequences for religious education follow from the acceptance of the social interpretation of the Christian message?" That was especially pertinent in the day when the emphasis was The Social Gospel and it is still effective in our day when we support the social gospel though, perhaps, not so radically.

For the International Council of Religious Education point of view refer to Vieth: *The Church and Christian Education*, chapter II. Dr. Vieth brings the nature of man, the faith of the church, and the principles of educational procedure together as the foundation for Christian education. To summarize your study on a definition of religious education turn to Price: *A Survey of Religious Education* and read chapter I: (The Meaning of Religious Education).

Now turn your attention to the educational function of the church. There is a growing emphasis that progressive methods of education are as applicable to the program of religious education as to public and secular education, and that above all religious education

should be functional. This functional aspect is best presented by Ernest J. Chave: *A Functional Approach to Religious Education* (University of Chicago Press, 1947. \$2.50). Taking his cues from the idea that religion can and must be identified in all phases of life. The author has developed the philosophy that what we teach about religion and from religion ought to be functional. He does not stop with theory but proceeds to present the outline for a three-year cycle of lessons based upon this functional philosophy. This book will repay serious and prolonged study. The relation of the program to a philosophy that considers religious education functional is shown by McKibben. Read Frank M. McKibben: *Christian Education Through the Church* (Abingdon-Cokesbury, 1947. 75 cents). Besides providing an outline of the loyal church's total educational program, Dr. McKibben suggests many methods to be applied for giving direction and guidance to such a program. You will find this an excellent little book when we consider the program of religious education.

At this point we are led to a consideration of what is taught and how as part of the philosophical investigation of religious education. Depending upon your interest, I recommend any or all of the following: H. Shelton Smith: *Faith and Nurture* (Scribner's, 1941. \$2.50). In my opinion this is a worthy successor to Horace Bushnell's *Christian Nurture*. For the individual who desires to really come to grips with the problem of the relation of religious education to the Christian faith and how that faith affects the individual there is nothing to surpass this book of Smith. Dr. Smith demands a complete and critical examination of the present methods of religious education. He points out not only the elements of weakness but indicates the lines of constructive advance. A. J. William Myers: *Religion for Today* (Association Press, 1941. \$2) predicates the effectiveness of religious education upon a vital idea of God which demands the reconstruction of the principles of religious education. There is a solid answer to the question of what to teach and how. You will be rewarded for reading it. Again you may be more challenged by the reading of Harrison S. Elliott: *Can Religious Education Be Christian?* (Macmillan, 1940. \$3). It is provocative and controversial as it defines religious education from the point of view of progressive education.

Never can you escape the implications that our programs should always aim to bring an understanding of our theology and apply it to our lives. In

thinking of what to teach, as we consider the philosophy of religious education, though there will be a place to include it in the curriculum, I want to suggest two books that will be of value, not only to you as a minister, but for the lay worker in your church. First, read Edgar M. McKown and Carl J. Scherzer: *Understanding Christianity* (Ronald Press, 1949. \$2.50). This book will clarify the backgrounds upon which our philosophy of religious education is premised. The other is Stanley I. Studber and Thomas C. Clark: *Treasury of the Christian Faith* (Association Press, 1949. \$5). Teaching illustrations and explanations of Christian theology are so concisely put and so quotably briefed that you will find a great deal of help in understanding what we are teaching.

When you have completed this month's work you should have found the answer to "Why do we need a program of religious education?"

NOVEMBER—UNDERSTANDING OURSELVES AND OTHERS

Effective teaching can result only when the teacher of religion understands the psychological make-up of the individual involved in the learning process. The object of religious education is to form Christian character. This is the thesis of our first reference this month. Read deBlois and Gorham: *Christian Religious Education*, chapter IV (The Psychological Relations of Religious Education). It would not be amiss at this time to pull down from your shelves and reread portions of either Pratt: *The Religious Consciousness* (Macmillan, 1927) or Stolz: *The Psychology of Religious Living* (Cokesbury, 1934). Having made such a review you will discover the major aim of Christian teaching is to convert souls—build character—develop Christ-likeness. For a change of pace you may want to read Helen B. Hogue: *Bringing Up Ourselves* (Scribner's, 1943. \$2.50). In clear readable style Mrs. Hogue presents an understandable picture of the place and power of personality and how it develops. Now having the background of religious psychology and the development of personality you are ready to continue with a scrutiny of the children we teach. I propose L. J. Sherrill: *Understanding Children* (Abingdon-Cokesbury, 1939. \$1.50). This is plain, simple and understandable, and was written by the author for the church worker who is dealing with children. If a more comprehensive and detailed professional study is desired, written for public education and at college level you might delve into Ruth Strang's *An Introduction to Child*

Per Member Contributions From Living Donors

A Religious Body	L GIFTS PER MEMBER					
	J Budget Benevolence	K Denominational Benevolence	L Total Benevolence	M Congregational Expenses	N Total Contributions	O Foreign Missions
1. Assemblies of God	8.37 (12)	8.37 (20)	8.37 (23)	1.79 (43)	8.37 (46)	.....
2. *Baptist, National	.06 (44)	.10 (45)	.13 (46)	1.79 (43)	1.92 (47)	.04 (38)
3. *Baptist, Northern	4.68 (26)	4.93 (38)	6.23 (37)	24.67 (26)	30.90 (32)	1.38 (24)
4. Baptist, Regular	.....	.....	14.17 (14)	30.28 (16)	44.45 (16)	.....
5. Baptist, Seventh Day	5.28 (21)	6.36 (31)	6.36 (36)	25.13 (25)	31.49 (30)	.....
6. Baptist, Southern	5.29 (20)	5.29 (36)	5.29 (41)	20.81 (35)	26.10 (42)	.79 (32)
7. *Brethren Church	5.69 (17)	5.69 (34)	6.01 (38)	24.54 (28)	30.55 (34)	1.75 (20)
8. *Brethren, Church of	5.96 (16)	9.79 (17)	12.00 (18)	16.56 (40)	28.56 (40)	1.73 (21)
9. Brethren, National Fellowship	.....	19.80 (10)	19.80 (10)	57.95 (4)	77.75 (8)	7.46 (7)
10. Brethren in Christ	22.06 (6)	39.48 (7)	48.17 (5)	28.38 (19)	76.55 (9)	9.91 (5)
11. Catholic, American Syro-Antiochian	8.36 (13)	8.36 (21)	8.45 (22)	9.56 (42)	18.01 (45)	.27 (37)
12. Churches of God of North America	5.00 (24)	7.91 (23)	8.03 (26)	20.77 (37)	28.80 (39)	1.60 (22)
13. *Congregational Christian	2.57 (41)	3.74 (41)	4.95 (42)	23.06 (32)	28.01 (41)	.77 (33)
14. *Disciples of Christ	3.17 (36)	3.84 (40)	4.21 (43)	14.66 (41)	18.87 (44)	.89 (31)
15. *Episcopal, Protestant	5.50 (19)	7.36 (26)	7.36 (30)	34.21 (12)	41.57 (24)	1.45 (23)
16. *Evangelical Congregational	4.48 (30)	7.48 (24)	7.66 (29)	40.82 (6)	48.48 (15)	2.23 (18)
17. *Evangelical and Reformed	2.79 (39)	4.36 (39)	5.46 (40)	24.15 (29)	29.61 (37)	1.03 (29)
18. *Evangelical United Brethren	2.73 (40)	6.53 (30)	7.01 (33)	28.83 (18)	35.84 (29)	4.27 (10)
19. *Friends, Damascus, Ohio	.....	.....	.....	.....	74.89 (10)	.....
20. International Foursquare Gospel	4.57 (29)	6.59 (29)	6.59 (35)	35.02 (11)	41.61 (23)	3.06 (14)
21. *Lutheran, American	3.57 (33)	5.87 (33)	7.85 (27)	30.63 (15)	38.48 (26)	.61 (35)
22. *Lutheran, Augustana	3.04 (37)	8.35 (22)	8.35 (24)	28.04 (21)	36.39 (28)	1.24 (28)
23. Lutheran, Evangelical	3.23 (35)	7.20 (28)	15.07 (13)	28.10 (20)	43.17 (21)	1.26 (27)
24. Lutheran, Missouri Synod	2.98 (38)	2.98 (44)	8.03 (25)	36.11 (10)	44.14 (17)	.49 (36)
25. Lutheran, Norwegian Synod (S)	5.63 (18)	5.63 (35)	5.63 (39)	25.51 (24)	31.14 (31)	.....
26. Lutheran, Suomi Synod	21.74 (7)	25.52 (9)	25.52 (9)	17.97 (39)	43.49 (19)	2.34 (17)
27. *Lutheran, United	3.91 (32)	7.27 (27)	7.27 (31)	23.42 (31)	30.69 (33)	1.37 (25)
28. Lutheran, United Evangelical	5.03 (23)	8.67 (19)	10.09 (21)	32.69 (13)	42.78 (22)	.99 (30)
29. Lutheran, Wisconsin, Other States	4.61 (27)	5.92 (32)	6.81 (34)	23.50 (30)	30.31 (35)	.....
30. Mennonite, Central Conference	9.32 (10)	26.32 (8)	26.32 (8)	24.65 (27)	50.97 (13)	9.32 (6)
31. Mennonite, Evangelical	97.76 (3)	97.76 (3)	97.76 (3)	21.23 (34)	118.99 (4)	24.89 (2)
32. *Methodist	2.02 (42)	3.25 (44)	3.25 (44)	19.45 (38)	22.70 (43)	.75 (38)
33. Methodist, Free	26.81 (5)	43.94 (5)	44.27 (6)	103.94 (1)	148.21 (1)	11.09 (4)
34. Methodist, Wesleyan	8.54 (11)	63.30 (4)	73.12 (4)	53.62 (5)	126.74 (3)	3.78 (11)
35. Missionary Church Association	111.95 (1)	111.95 (2)	111.95 (2)	.....	111.95 (5)	22.53 (3)
36. Moravian (Northern Province)	7.40 (15)	7.40 (25)	7.78 (28)	22.04 (33)	29.82 (36)	3.43 (12)
37. *Nazarene, Church of	4.60 (28)	12.26 (15)	15.56 (11)	86.21 (2)	101.77 (6)	6.10 (8)
38. Pentecostal Fire-Baptized Holiness	43.54 (4)	43.54 (6)	43.54 (7)	.....	43.54 (8)	.....
39. Presbyterian, Associate Reformed	4.13 (39)	12.99 (43)	12.99 (17)	27.37 (22)	40.36 (25)	1.30 (26)
40. Presbyterian, Cumberland	3.25 (34)	3.25 (42)	3.25 (45)	25.88 (23)	29.13 (38)	1.31 (38)
41. Presbyterian, Orthodox	13.03 (8)	13.03 (12)	15.53 (12)	69.00 (3)	84.53 (7)	5.81 (9)
42. *Presbyterian, United	4.80 (25)	9.98 (16)	10.93 (20)	32.28 (14)	43.21 (20)	2.97 (16)
43. *Presbyterian, U. S.	11.58 (9)	13.11 (11)	14.03 (15)	38.61 (9)	52.64 (12)	3.00 (15)
44. *Presbyterian, U. S. A.	5.04 (22)	5.04 (37)	7.24 (32)	29.70 (17)	36.94 (27)	1.84 (19)
45. *Reformed in America	7.88 (14)	9.26 (18)	11.50 (19)	39.04 (8)	50.54 (14)	3.28 (13)
46. Seventh Day Adventists	111.66 (2)	115.35 (1)	116.49 (1)	20.36 (37)	136.85 (2)	29.70 (1)
47. United Brethren (Huntington)	1.80 (43)	12.79 (14)	13.17 (16)	39.48 (7)	52.65 (11)	.....
Average U. S., 1949	4.22	5.50	6.06	21.53	27.43	1.25
Average U. S., 1948	3.80	5.37	5.99	17.72	23.71	1.22
48. *Baptist, Maritime	1.65 (5)	3.57 (4)	3.60 (5)	16.51 (5)	20.11 (5)	1.49 (2)
49. *Baptist, Ontario and Quebec	4.04 (3)	8.64 (1)	8.68 (1)	29.54 (1)	38.22 (1)	1.35 (3)
50. *Baptist, Western Canada	4.83 (1)	7.08 (2)	7.08 (2)	27.73 (2)	34.81 (2)	1.72 (1)
51. *Presbyterian, Canada	3.54 (4)	3.54 (5)	4.46 (4)	19.62 (4)	24.08 (4)	1.26 (5)
52. *United Church of Canada	4.63 (2)	5.56 (3)	6.50 (3)	20.70 (3)	27.20 (3)	1.32 (4)
Average Canada, 1949	4.26	5.30	6.12	20.82	26.94	1.33
Average Canada, 1948	4.05	3.82	6.01	15.26	21.27	1.32
General Average, 1949	4.22	5.50	6.06	21.51	27.42	1.26
General Average, 1948	3.80	5.37	5.99	17.64	23.63	1.23

*Member of United Stewardship Council

†Eleven months

One of the best ways to evaluate the progress of church finance is to break down the total contributions into the gift per member (not per contributor). This table shows an increase in the average gift.

Study (Macmillan, 1938. \$4). This is a splendid study to orient yourself in the field of child psychology. It is developed around the stages of development rather than topics, which is a recommendation for it.

For a study of youth I prefer Fritz Kunkel's *My Dear Ego* (Pilgrim Press, 1947. \$2.50). It was written for young people by one of our leading psychologists, but you will receive insights necessary to an understanding of youth through Kunkel's mixture of humor and good common sense. Not only is the information there but the tools are also available for a practical application of the information. Youth is a period of growing pains, this book renders them, if not painless, at least tolerable.

In the adult field, I suggest a popular treatment of the psychology of adulthood by Donald R. Gorham: *Understanding Adults* (Judson Press, 1948. \$1). It is a simple treatment, written originally for the leadership

training courses and in its simplicity it can be used by the minister whose time is somewhat limited. For a more formal psychological presentation there is Earl F. Zeigler: *Toward Understanding Adults* (Westminster Press, 1931. \$1.50). Choose one or the other of these if you haven't time or the inclination to read both. However, do read Wade C. Barclay: *The Church and a Christian Society* (Abingdon Press, 1939. \$3.50), chapter IV entitled "Character and Personal Religious Living."

If you feel the pressure of time and want a more concise presentation with all these psychological studies and groupings under a single cover then you will get Alfred L. Murray: *Psychology for Christian Teachers* (Zondervan, 1943. \$2.50). The author is widely known and his work authoritative within the space limits. This book will recommend itself to those who want to get just one book on Psychology and cover the field.

DECEMBER—PLANNING THE PROGRAM OF RELIGIOUS EDUCATION

The problem submitted for this month is "What should be included in the program of religious education?" First, let us set out to discover the scope of the program. For expert definition and exploration there is Paul H. Vieth: *The Church and Christian Education*, chapter III, "The Church's Program of Christian Education." This study will supply you with the basic philosophy that influences the plan of the program. Go on from this reading to a consideration of the factors and activities involved in the program. You may well begin with a good presentation to be found in J. M. Price: *A Survey of Religious Education*, chapters X and XI.

You should, by this time, be prepared to devote your study to the agencies through which the program of religious education is channelled. The latest survey in this field is Philip H. Lotz: *Orientation in Religious Edu-*

cation, Part III. This portion of the symposium presents all the agencies which promote and carry through the program of religious education. At this point it would also be helpful to read Harry T. Stock: *Christian Education in Our Church* (Pilgrim Press, 1944. 35 cents) and review McKibben: *Christian Education Through the Church*. Dr. Stock has prepared his brief concise publication as a manual for the Congregational Church and though the organizational set-up may not suit your situation the elements of program are similar and his outline will be helpful. For even a fuller outline and study of this phase of the program I recommend Oliver deWolf Cummings: *Christian Education in the Local Church* (Judson Press, 1942. \$1.25). Give particular study to chapters I, II, VI, VII. Nevin C. Harner: *The Educational Work of the Church* (Abingdon-Cokesbury, 1939. \$1.50) has several illuminating chapters (I-III and V) that you may want to read since in them he points out some of the difficulties faced in providing the type of a program that we desire and need.

Now you will break your study into the age groups and view the program in relation to these areas. For the children's division I suggest Rosemary K. Roorbach: *Religion in the Kindergarten* (Harper & Brothers, 1949. \$2) as the latest and finest approach to the program for workers with four and five-year olds. This book is especially valuable since it begins with the psychological backgrounds of the young child and his relation to the program, then develops the means of accomplishing that program and finally presents six suggested teaching projects. The recent review of this book in *Church Management* points out that the program and methods suggested in this publication are comparable in every way to the practices and program of public education. When you finish with this book you could loan it with profit to your kindergarten workers. The other book for your consideration in this division is Ethel L. Smither: *Primary Children Learn at Church* (Abingdon-Cokesbury, 1944. \$1.50). When you have perused seriously this text you will have developed excellent insight into the type of program that it will be wise to provide for your primary age group.

In the Youth division read Nevin C. Harner: *Youth Work in the Church* (Abingdon-Cokesbury, 1942. \$1.75). You will be challenged by such chapters as "Youth Confronts the Church;" "Six Basic Needs of Youth;" "The Place of Youth in the Church." Having

thus roused you by these chapters Dr. Harner proceeds to outline program work that will assist you develop a youth program helpful to the youth in your church.

For long the church looked upon religious education as a program for children and youth. With the realization of the continuing development of the individual, adult education has become a center of attention. I feel, therefore, that this portion of this month's study is quite important since we are just now and only slowly developing any kind of a program worthy of the opportunity and responsibility. For background read chapter XVII of deBlois & Gorham: *Christian Religious Education* and the introduction of Barclay: *The Church and a Christian Society*. In an earlier study you were directed to Zeigler: *Toward Understanding Adults*. However, there are two chapters (IV and X) which can be profitably reviewed in this survey of the adult program.

For the main course on the adult work and program I urge the use of Barclay: *The Church and a Christian Society*: chapters I, III, V, VII, and VIII. I have a high regard for this book as a standard work for adult religious education. For the practical emphasis you have Harry C. Munro: *The Effective Adult Class* (Bethany Press, 1949). Let the sub-title reveal the content of this book: "A Guide for Improving the Work of Adult Classes in the Church or Sunday School."

So important are the young adults who furnish the leaders of the church and supply the future generation that it is necessary to consider the Young Adult program separately. There are really some program possibilities in this field. First turn to J. Gordon Chamberlain: *The Church and Its Young Adults* (Abingdon-Cokesbury, 1943. \$1). This is an authentic diagnosis of the problems of young adults and a description of specific programs for creative lay leadership. A second reference is Jessie A. Charters: *Young Adults and the Church* (Abingdon-Cokesbury, 1936. \$1.25). This book is more practical and less philosophical than the other. It is an account of an experiment in adult education. You will find in it down to earth facts, ideas—used and usable. Chamberlain supplies the background theory: Charters will supplement that theory with program.

JANUARY—THE CURRICULUM AND ITS CONTENT

One of the most serious questions in our program of religious education is "What shall be taught?"—What shall compose the curriculum? You will use

your time this month analyzing the curriculum and in discovering the underlying theories that determine the course of study. Start with J. M. Price: *A Survey of Religious Education*, chapter IX. This will supply you with an outline of the theory of the curriculum. Then let your next approach be through Vieth: *The Church and Christian Education*, chapter IV. This is an excellent exposition of the theory of the curriculum and is the basic statement of the International Council of Religious Education. Another approach is supported and explained by George H. Betts: *Teaching Religion Today* (Abingdon Press, 1934), chapter VI: "The Curriculum as Living Experience." Barclay: *The Church and a Christian Society*, chapter XII supports a similar thesis under the title "Life Is the Curriculum." deBlois & Gorham: *Christian Religious Education* has two chapters on the techniques of curriculum, and—that should follow your study of the theory. There is chapter XII (Problems and Principles) and chapter XIII (Materials and Construction).

To make the transition from theory and technique of the curriculum to its content it will be helpful to read chapter IV (How to Improve the Curriculum) of Weldon Crossland: *How to Build Up Your Church School* (Abingdon-Cokesbury, 1948. \$1.50). Proceed to Paul H. Vieth: *Teaching for Christian Living* (Bethany Press, 1929) reading chapter VIII (Curriculum Activities) and chapter IX (Selecting and Using Lesson Materials). In Betts: *Teaching Religion Today* you will find chapter VII giving a good discussion of "Sources of Curriculum Materials" with chapter VIII and IX following providing an outline of God and Jesus for our teaching. Now you are really ready to consider the content of the curriculum.

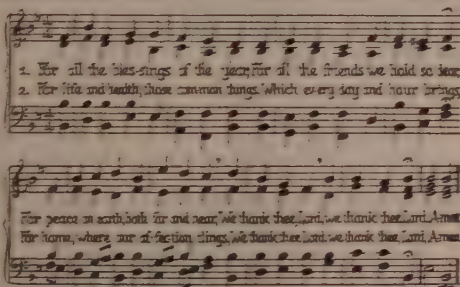
What shall we teach? You may have all the principles, know all the methods, be fully versed in techniques, but if there is no content of what value are tools? The books for this stage of our study were selected because they are recent, and worthy of serious study. I specifically assign for reading and study A. J. William Myers: *Religion for Today* (Association Press, 1941. \$2). Dr. Myers notes a universal thirst for God and proposes a content for our religious education curriculum that will meet and satisfy that desire. Read Part I, II and III now; hold Part IV over for next month. Because of its simplicity and value as a book for your workers I suggest also a review of Edgar M. McKown & Carl J. Scherzer: *Understanding Christian-*

We thank thee, Father in Heaven, for all thy lovingkindness, and for these new gifts of thy care. Provide strength for the work to which thou hast sent us, and be thou our refreshment and our joy. Amen.

From *Prayers and Thanksgivings for a Christian Year*, by Isaac Ogden Rankin. The Pilgrim Press.

For this beautiful world, we thank thee, O God. In it are all the wonders of thy creation. The food we eat, the clothes we wear, the home we enjoy—all are gifts of thine. May our sincere thanks ascend daily for thy goodness to thy children everywhere. Amen.

—Cecilia H. Hook



From *Hymns for the Church*, used by permission of Ralph Everett Thomas.

For what we are about to receive, dear Lord,
Make us truly thankful.
Grant us thy guidance
Through the affairs of this day,
And at its close—thy peace. Amen.

A circle of friends is a blessed thing;
Sweet is the breaking of bread with friends;
For the honor of their presence at our board
We are deeply grateful. Amen.

Thank you, God,
For milk and bread
And other things so good.

Thank you, God,
For those who help
To grow and cook my food.
—Elizabeth McE. Shields

From *Prayers for Little Children*, edited by Mary Alice Jones. Copyright 1937 by Dana McNally & Company.

CHILDREN'S GRACE AT MEALS

Simple prayers such as these provide children with suitable prayer material.

ity (Ronald Press, 1949. \$2.50). While we've been building child-centered or experience-centered, or life-centered curriculum this book refreshingly calls our attention to the fact that the Holy Bible still has everything we need to meet life and experience. Let's make this study practical: make a survey of the materials being used in your church school. Discover the plan of organization; evaluate its effectiveness and prepare a report to be submitted to your workers' council.

FEBRUARY—THE PRINCIPLES AND METHODS OF TEACHING IN RELIGIOUS EDUCATION

Important as the teaching of religion is, yet the question is asked, "Why should we teach religion?" Others insist that religion is "taught not taught." Attempt then to find answer to this question and protest by turning to Betts: *Teaching Religion Today*, chapters I to III. To further deepen your understanding of the principles of teaching, study Vieth: *Teaching for Christian Living*, chapter I, III to VI. The first two of these chapters explain

the purposes and value of teaching while the last three are an excellent introduction to the methods of teaching. To conclude your study of the principles of teaching take your choice of one or the other of the following books: A. J. William Myers: *Teaching Religion Creatively* (Fleming H. Revell, 1932). The author in his preface voices the hope that this book will "help bridge the gap between theory and practice." The second will be useful as a more comprehensive but less intensive study and can be used advantageously by your lay workers. In C. B. Eavey: *Principles of Teaching for Christian Teachers* (Zondervan, 1940. \$3) you will be confronted with an excellent survey of the principles of teaching and the elementary psychology of teaching. It will review some data already covered but a little review at this point will not be amiss. For a full discussion and explanation of the aims, principles, and methods of teaching religion take Blanche Carrier: *How Shall I Learn to Teach Religion?* (Harper & Brothers, 1930. \$1.50). I would venture that this is a standard

work that has survived the changing emphasis of philosophy in religious education and is still popular.

Dr. William S. Hockman presents the use of visual aids in teaching religion in his book: *Projected Visual Aids in the Church* (Pilgrim Press, 1947. \$3.75). Visual education is a growing factor in teaching, but is so often sadly misused and abused. I propose this book along with William L. Rogers and Paul H. Vieth: *Visual Aids in the Church* (Christian Education Press, 1946. \$2) as the two best books dealing with the subject from a religious standpoint. Dr. Hockman provides you with a complete discussion of general principles and techniques for the development of the religious education program of the church as it is influenced by visual aids. While Rogers & Vieth develop the various possibilities for the use of visual aids in the church's educational program.

Let us pause now for a summary study of the material covered so far this month. I refer you to Lotz: *Orientation in Religious Education*, Part II, chapters 9, 11-14, 16 and to deBlois

& Gorham: *Christian Religious Education*, chapter X. In both these references there are suggested problems for further study at the end of each chapter, the use of these will be most enriching.

For special consideration I have chosen to assign books in the children's work this month. What is here done to enlighten you about the teaching work in the children's division can as readily be accomplished for any other area or division. For this project I would like to start off with Dora P. Chaplin: *Children and Religion* (Scribner's, 1948. \$2.50). Dr. Chaplin begins with a psychological study of the child, you can skip these parts if you wish, (I wouldn't) and then points out the teaching problems that exist. The analysis of methods is splendid. Continue this study with Margaret Slatery: *A Primer for Teachers* (Harper & Brothers, 1942. \$1.50). Simple, direct, and practical, this is a study of the principles of teaching and methods for teaching children. You can give this one to your church school teachers when you have finished.

There are two books on special phases of method that ought to be incorporated in our study of teaching in the children's division. One is the standard work of Margaret W. Eggleston: *The Use of the Story in Religious Education* (Harper & Brothers, 1936. \$1.50). Story-telling is a most fruitful method of teaching small children and we should be able to help our teachers do a better job of it. With the constant stream of criticism concerning the lack of Bible reference in our lesson materials, and because it is essential to ground our children in the Biblical facts and knowledge be sure to read Ethel L. Smither: *The Use of the Bible With Children* (Abingdon-Cokesbury Press, 1937. \$1).

The concluding study for this month is a book that might well have prefaced our study: Mildred Mood Eakin and Frank Eakin: *The Church School Teacher's Job* (Macmillan, 1949. \$2.75). You will lay down this book with a thrill of appreciation for a presentation that inspires and guides while at the same time the teacher's difficulties are frankly faced and the means of dealing with them are presented. If you do not have access to all the books and do not want to buy all the references by all means include this book in your library whatever else you must exclude.

MARCH—WORSHIP IN THE EDUCATIONAL PROGRAM

If last month's lengthy studies spilled over into this month the schedule is, by no means, wrecked. This

month's assignments are less numerous, not because of any lack of importance in the subject but rather because the material needed can be secured without going so far afield. Lead off this month with deBlois & Gorham: *Christian Religious Education* chapter VIII for a consideration of the function of worship in religious education. That is the place of worship in religious education, now let's spend the rest of our time on the how and why. *The Art of Group Worship* (Abingdon-Cokesbury, 1938. 50 cents) by Robert S. Smith is exploratory and explanatory concerning the how of worship, outlining principles of worship. This is a leadership text but will provide stimulating thought on such subjects as "Why We Worship," "What We Do in Worship," "The Surroundings of Worship," and "The Materials of Worship."

For the remainder of your study time this month read Irwin G. Paulsen: *The Church School and Worship* (Abingdon-Cokesbury, 1940. 75 cents). Give particular attention to chapter IV through VII since these relate to the mechanics of worship in religious education. Skim over the first two chapters for any new ideas not noted in the other assignments made this month. Chapters III and VIII deal with the worship of children and youth respectively. Conclude the month with Marie Cole Powell: *Guiding the Experience of Worship* (Abingdon-Cokesbury, 1935. \$1.75). Dr. Powell voices new insights on the principles and functions of worship but it is valuable for the latter chapters, beginning with chapter IV (Planning the Worship Program of the Church). This book is especially useful for the lists of materials and sources of materials that will be useful in preparing worship services.

APRIL—THE HOME AND RELIGIOUS EDUCATION

This month we begin again with Vieth: *The Church and Christian Education*, this time chapter V (The Family in Christian Education) and chapter VII (A Community Approach to Christian Education). Follow this report on the studies of the status of religious education authorized by the International Council of Religious Education with Wesner Fallaw: *The Modern Parent and the Teaching Church* (Macmillan, 1946. \$2.75). Herein you will see the home, the church and the community bound together and Dr. Fallaw proceeds on the premise that what we need is a fresh approach to adult religious education. His thesis is that religiously educated parents will provide religious education for the

children. Much of the book will provide you with steps by which that can be accomplished.

The church and home together produce Christian character. Florence M. Taylor: *Their Rightful Heritage* approaches the problem from this viewpoint. You will face the problem of such a co-operative approach in part I, and in part II are the techniques and program for resolving the problem and creating Christian character which is "Their Rightful Heritage." This is a Pilgrim Press publication copyrighted 1942.

This month's study is an important one. All the more important because only recently have we discovered the parent, family and home relation to the program of religious education. Again there ought to be a summary. Use Lotz: *Orientation in Religious Education*, chapter XIX. Read the chapter then in the suggestions for further study, use number four (How can your church educate parents to teach religion in the home?) and number eight as projects that will provide a practical application of your study.

MAY—THE WIDE REACH OF RELIGIOUS EDUCATION

Long we considered religious education the Sunday school hour. Then we added a week or two or three of vacation Bible school. And finally in the most recent of years we have been experimenting with a little, mighty little, weekday religious education. Never have we paused to contemplate the wide reach of religious education. Let us do that now: take up Lotz: *Orientation in Religious Education*, part III: Agencies and Organizations for Religious Education, and Part VI: Wider Perspective of Religious Education. As you read you will thrill to the sense of importance and the far-reaching expanse of religious education.

We shall face four of these reaches in our study this month, using the more familiar opportunities for religious education beyond the Sunday school and those in which there is a likelihood you can, or do, or should participate. There is the program of weekday religious education deBlois & Gorham: *Christian Religious Education* devotes chapter XV to this giving a brief history followed by the need, concluding with plans and methods of operation. The following chapter (XVI) is a good introductory study to the vacation church school. But for your study of this program use W. Dyer Blair: *The New Vacation Church School* (Harper & Brothers, 1939. \$1.50). When you have read this book you could do no better than to take it as

a guide and organize a vacation church school in your parish.

Within very recent years the question of the relation of religious instruction to public education has been challenged. I like J. Paul Williams' approach to this problem in *The New Education and Religion* (Association Press, 1945. \$2.50). He boldly insists that the teaching of religion without sectarian reference must be returned to the schools and suggests methods whereby that can be done. There are two other books in this field that will repay your study. William C. Bower: *Church and State in Education* (University of Chicago Press, 1944. \$1) and one of the most recent books I know is Nevin C. Harner: *Religion's Place in General Education* (John Knox Press, Richmond, 1949. \$2.50). Each of these texts asserts the indivisibility of religion and education. Dr. Harner attempts to evaluate the various plans for relating religion and education. On the other side the viewpoint of a public school superintendent is interesting, Virgil Henry: *The Place of Religion in Public Schools* (Harper & Brothers, 1950. \$2.50). This is interesting and enlightening because even he concedes perhaps tacitly that religion must be in.

Now before we close out this month we should, at least briefly, evaluate the place and importance of religious literature. J. M. Price: *A Survey of Religious Education* in chapter XXIII emphasizes the influence, power and function of the printed word. Endeavor as you read to determine the place of literature to the educational function of the church. For a practical application of your study plan a program of reading for your teachers for the next year. Also a valuable aid would be to promote, through your education council or board, the establishment of a church school workers' library.

JUNE—ADMINISTRATION AND SUPERVISION OF THE PROGRAM OF RELIGIOUS EDUCATION

The general approach to this problem can best be made through Frank McKibben: *Improving Religious Education Through Supervision* (Abingdon-Cokesbury Press, 1931. \$1.60). This particular reading should reveal the enormity of our task as ministers, directors of religious education, and superintendents in the administration of an effective program of religious education. Dr. McKibben explains the nature and need for supervision and then provides plans and organization for the improvement of the total religious education program through supervision. Accompany this reading of McKibben by a review of Oliver de-



A Daily Prayer for Home and Family

O Jesu, Virgin-born, we pray

Thee bless this Home, each loved one here,
And grant that Thine Own Presence may
Throughout this day be very near.

'Midst all our busy toil and care

May we gain strength and grace from Thee,
And may we ever with Thee share
The burdens oft we fain would flee.

Help us to train our children here,

To them a good example be,
That so they may, with vision clear,
Increase, each day, like unto Thee.

May Peace, Contentment, Joy abound,

Strife, anger, hatred have no place
Discord to make, but Thou be found
The Welcome Guest our Home to grace.

Into Thy Hands we, Lord, commend

Our absent ones, where'er they be,
Upon them ev'ry blessing send
And keep them safe continually.

Then, though Death separate us here,

We, left behind, shall hope to come
And meet again our Loved ones dear,
United in Thy Heav'nly Home.

Prebendary Harrison.

As published in *St. Paul's Magazine*, Weston-Super-Mare, England.

Wolf Cummings: *Christian Education in the Local Church*. Such a supplement will associate the program with the function of supervision.

To show the pastor's unique but universal relationship to the program of religious education read Frank A. Lindhorst: *The Minister Teaches Religion* (Abingdon-Cokesbury, 1945. \$1.25). The work and responsibility of the director of religious education can be secured in a study of Harry C. Munro: *The Director of Religious Education* (Westminster Press, o.p. but in many libraries). For the specific guidance of the church school superintendent there is Philip C. Jones: *The Church School Superintendent*

(Abingdon-Cokesbury, 1939).

The next question proposed for our study is "How can we improve the church school?" I will suggest three books as being adequate for a sufficient answer: Paul H. Vieth: *Improving Your Sunday School* (Westminster Press, 1930. \$1.50). This handbook is intended for and still is used in leadership training work under the International Council of Religious Education and provides a very practical approach. The "how's" of improvement are supplied for you in Crossland: *How to Build Up Your Church School*. For the special purpose of providing an increase in attendance you will want to read Albert H. Gage:

Increasing Church School Attendance (Zondervan, 1939. \$1.50). This is a healthy approach and is not dependent upon contests and awards, but rather upon finding the weak spots in your program and strengthening them. "You can increase attendance," says Dr. Gage, "best by improving the program." This book is filled with suggestions of permanent worth.

Finally for a résumé of leadership work over Paul H. Vieth: *The Church and Christian Education*, chapter V (Leadership for Christian Education) and in deBlois and Gorham: *Christian Religious Education*, chapter XVIII. The crowning study of this phase will be surveyed in Lotz: *Orientation in Religious Education*, Part IV: Directing Religious Education. Let the outcome of this study be the working out of a detailed three-year program for leadership development in your church.

CONCLUSION

We've been round the calendar and over the field of religious education together this year. I only hope that in whatever way you have made use of this course you have been helped and that you have discovered new insights, new methods, new opportunities and a new spirit for the educational task of the church. Success to the days ahead.

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*O. P. This means book is out of print; library copies are still available.

REPORT OF ONE GREAT HOUR OF SHARING RECEIPTS

Receipts from One Great Hour of Sharing, the concerted relief appeal of the Protestant and Eastern Orthodox churches held on March 12, 1950, on the basis of cash contributions and careful estimates from the offices of the participating denominations, total \$4,048,790, reports Dr. Stanley I. Stuber, national director of the united campaign. A partial report of actual cash receipts as of May 16, with additional funds still coming in, was \$2,543,790.

The promotion committee of Church World Service, composed of denominational representatives responsible for One Great Hour of Sharing, has authorized the figure of approximately \$5,000,000 as being the grand total of funds received through and related to One Great Hour of Sharing. This, in the judgment of the committee, is a conservative figure.

These figures represent funds received in denominational offices and it has not yet been determined how much of the total will be allocated to the 1950 program of Church World Service.

STUDENTS WORKING IN STEEL MILLS

Pittsburgh, Pennsylvania (RNS)—Eighteen ministerial students from various seminaries have begun working in Pittsburgh steel mills and factories under the auspices of the Presbyterian Institute of Industrial Relations.

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GOLDEN, COLORADO

A Sermon Calendar for the Year^{*}

July 1950 — June 1951

Compiled, Edited and Arranged by Thomas H. Warner

A SEASON FOR RELAXATION

July 2. (Independence Sunday).

Topic: An Appeal to the Nation.

Hymns: God of Our Fathers, Judge Eternal, Throned in Splendor. O Beautiful for Spacious Skies.

Lesson: Zephaniah 1:1-13. Text: Zephaniah 2:3. "Seek ye the Lord, . . . seek righteousness, . . . seek meekness."

Zephaniah lived during the reign of Josiah, king of Judah. His message was delivered during the early part of the ministry of Jeremiah, B.C. 620-609.

The main purpose of the message was to stir the Jewish nation to repentance, in view of threatened reprisals. Then to comfort the people with promises of the final triumph of righteousness.

The message opens with the declaration that all living things would be destroyed. Then Zephaniah denounces the crimes of the ruling classes and he announces that because of this doom is inevitable.

There follows an exhortation to repentance. Zephaniah suggests three things—"Seek the Eternal all you humble folk, you who do his bidding, seek to be honest, seek to be humble." 2:3 (Moffatt).

America claims to be a Christian country. But actually it is not. The present trend is away from God. This is being recognized by church leaders and strenuous efforts are being made to turn the tide.

This is Independence Sunday, the day on which we are apt to set forth the achievements of our country. Today it might be profitable to consider the steps we must take to avoid disaster. Zephaniah's suggestions are still valid.

a. Seek God. Mythology tells us that when the Trojans were building the temple of Minerva, a statue of the goddess fell from heaven. The oracle of Apollo declared that Troy would be safe as long as the statue remained within its walls. When the Greeks besieged Troy their efforts were of no avail. But after they managed to steal the image the city was taken and destroyed. While God is with us we shall be provided for and we shall be safe.

b. Seek righteousness. Or as Moffatt puts it, be honest. An editor wrote: "The demand that men 'shall add the personal virtues to their performance of public duties' is an expression of Jane Addams, and she states a wholesome doctrine. Men who serve the people should always be men of moral ideas and habits. It is never safe to put any other kind on duty."

c. Be humble. Americans have the reputation of being boastful and arrogant. This attitude needs to be cor-

rected.

When Dr. Sun was the provisional president of China, he performed an act of self-sacrifice that hardly has an equal in the history of the world. He abdicated for the sake of his people. A writer commented, "He is a patriot in the fullest sense of the word."

Zephaniah does not end on a note of doom. He predicts a universal return to God. "Then will I grant the people a clean speech, that they may call on the Eternal's name, and worship him with one consent." 3:9. (Moffatt). May America have that happy experience.

* * *

July 9.

Topic: Vacation Time.

Hymns: O Day of Rest and Gladness. When the Weary Seeking Rest. Art Thou Weary?

Lesson: Psalm 55:1-8. Text: Psalm 55:6. "O that I had wings like a dove! for then would I flee away and be at rest."

The Psalmist was having a hard time. He said, "My heart is throbbing in my breast, and anguish overpowers me, terror and trembling seize on me, and horror folds me round. Oh for the wings of a dove to fly away and be at rest! Fain would I fly from it all." Vs. 4-7. (Moffatt).

What the Psalmist needed was a vacation. He felt he had been betrayed by a close friend. Vs. 12-14. He was all upset, in fact he was fighting mad. He said, "May he go to perdition."

Vacation time is here. No doubt many of you feel as the Psalmist did. You have had a hard year and you would like to get away from it all and relax.

Someone puts it this way:

I wish I was a little rock
Asittin' on a hill
Doin' nothin' all the day
But just a sittin' still.
I wouldn't eat,
I wouldn't sleep,
I wouldn't even wash,
I'd just sit still a thousand years
And rest myself, b'gosh!

Jesus was in favor of vacations. When the twelve returned from a period of strenuous work, he said to them, "Come away to some lonely spot and get a little rest, (for there were many people coming and going, and they could get no time even to eat)." Mark 6:31. (Moffatt).

Work is an essential part of life. Calvin Coolidge said: "All growth depends upon activity. There is no development physically or intellectually without effort, and effort means work."

Recreation is also an essential part of life. In *The Adventures of Tom Sawyer*, Mark Twain defines the difference between work and play. "Work consists of whatever a body is obliged to do, and play consists of whatever a body is not obliged to do."

Washington Gladden said: "Christian discipleship does not involve the abandonment of any innocent enjoyment. Any diversion or amusement which we can use so as to receive pleasure and enjoyment to ourselves, and do no harm to others, we are perfectly free to use."

Elizabeth Barrett Browning wrote:

The little cares that fretted me,
I lost them yesterday
Among the fields above the seas
Among the winds at play:
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

* * *

July 16.

Topic: From Rationalism to Religion.

Hymns: From Every Stormy Wind That Blows. Our Wilful Hearts Have Gone Astray. I Heard the Voice of Jesus Say.

Lesson: John 1:1-12. Text: John 1:12. "But as many as received him to them gave he power to become the sons of God."

There are many people today who like to think of themselves as Rationalists. They hold that reason is the only source of knowledge. But they do not find that their belief is satisfactory. It leaves much to be desired. The result is that some of them at least return to religion.

A remarkable article appeared in the *American Weekly*. It was written by Dr. Cyril E. M. Joad, a world-famous philosopher. In it he traces the steps he took from Rationalism to Christianity. He said that for the most of his life he had been a Rationalist. "For many years my name regularly appeared with those of H. G. Wells, Bertrand Russell and Aldous Huxley as a derider of religion, a misleader of youth, and an enemy of the church. . . .

"For a working creed I adopted Shaw's Life Force. . . . But the Life Force was not God, it was just the sum total of all things which have life. Consequently when the world went smash or ran down, God would go down with it. . . . Sin and evil I dismissed as the incidental accompaniments of man's imperfect development.

"Then came the war, and the existence of evil made its impact upon me as a positive and obtrusive fact. The war opened my eyes to the impossibility of writing off what I had better call man's 'sinfulness' as a mere by-product of circumstance.

"I have come flatly to disbelieve all this. I see now that evil is endemic in man, and that the Christian doctrine of original sin expresses a deep and essential insight into human nature.

"Let me then be content to say that the belief in the fundamental, and in this life, ineradicable nature of human sinfulness seems to me quite intoler-

*Sermons are based on the Calendar for the Christian Year prepared by the Federal Council of the Churches of Christ in America and incorporated in the liturgical calendar published in this issue of "Church Management."

able unless there were some source of guidance and assistance outside ourselves to which we could turn for comfort.

"The more I know of it, Christianity seemed to offer just that consolation, strengthening and assistance. And with that the whole Life Force philosophy which I had hitherto done my best to maintain, came to seem intolerably trivial and superficial. I abandoned it.

"Since it is impossible to live a Christian life alone, let alone to worship God by oneself, the next step was to join a corporate body for Christian worship, to return, in fact, to the bosom of the church."

John the Baptist made an important announcement. "He came to what was his own, yet his own folk did not welcome him. On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who believe on his Name." Vs. 11, 12. (Moffatt).

It is our privilege to become children of God. We can do this by believing in the Son of God.

* * *

July 23.

Topic: A Comforting Reflection.

Hymns: He Leadeth Me. Guide Me O Thou Great Jehovah. All the Way My Saviour Leads Me.

Lesson: Job 1:1-12. Text: Job 23:10. "He knoweth the way that I take: when he has tried me I shall come forth as gold."

The Book of Job is an outstanding example of drama in the Bible. It depicts his struggle with human suffering and his victorious emergence therefrom.

A man by the name of Job lived in the land of Uz. He was perfect and upright. He feared God and shunned evil.

Satan desired to test Job. He said that if God would bring suffering upon him, that he would renounce God to his face. So God gave him permission to make the test.

Satan brought complete ruin upon Job. He caused his family to be killed. He destroyed all his property. He brought personal bodily suffering upon Job.

Job acknowledged that God could do everything. He had talked about things that he did not understand, things that were too wonderful for him. He despised himself in dust and ashes. 42:1-6.

Then as Job prayed for his friends, God released him from his affliction, and gave him twice as much as he had before. 42:10.

All through his suffering Job had a comforting reflection. "Yet he knows how I live: when he tests me, I shall prove sterling gold." (Moffatt).

The Book of Job has made a valuable contribution to the solution of the problem of suffering.

When Milton was stricken with blindness he wrote:

My true account, lest he returning chide,
"Doth God exact day-labor, light denied?"

I fondly ask. But Patience, to prevent That murmur, soon replies, "God doth not need

Either man's work or his own gifts. Who best

Bear his mild yoke, they serve him best. His state

Is kingly, thousands at his bidding speed,

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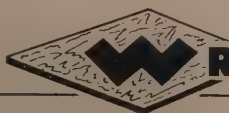
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And post o'er land and ocean without rest;
They also serve who only stand and wait."

Dwight L. Moody said: "When I was a boy my mother used to send me out of doors to get a birch stick to whip me with when I had to be punished. At first I used to stand off from the rod as far as I could. But I soon found that the whipping hurt me more that way than any other. And so I went as near to my mother as I could, and found she could not strike me so hard. And so when God chastens us let us kiss the rod, and draw as near to him as we can."

An accident in early life changed the course of Phillip Snowden's career. He had found a congenial post in the Civil Service, and would have been happy to spend his life in that occupation, when an acute inflammation of the spinal cord, due to the neglect of a small injury, left him with the loss of the free use of his legs. But he overcame his handicap and became a prominent labor leader. He was knighted Lord Phillip Snowden.

* * *

July 30.

Topic: The Peril of Prosperity.

Hymns: Lead Us, O Father, in the Paths of Peace. 'Mid All the Traffic of the Ways. Walk in the Light.

Lesson: Deuteronomy 6:1-12. Text: Deuteronomy 6:12. "Then beware lest thou forget the Lord."

The long sojourn in the wilderness was drawing to a close. The Israelites were encamped in the Plains of Moab, within sight of the Promised Land. Moses realized that his death was approaching. So he delivers his final charges to the people. There were four in all.

Moses reviewed the history of Israel, dwelt upon the goodness of God. He made it the basis of an earnest appeal to keep his commandments. He followed this with some practical exhortations.

In one of these exhortations he pointed out the peril of prosperity. "And when the Eternal, your God, brings you into the land which he swore to your fathers, Abraham, Isaac and Jacob, that he would give you . . . then beware of forgetting the Eternal." 10-12. (Moffatt).

Prosperity now, as then, has its peril. Shakespeare wrote, "It is the bright day that brings forth the adder, and that craves wary walking."

The peril is that of forgetting God. It was against that that Moses specifically warned.

Henry Ward Beecher said: "No man is prosperous whose immortality is forfeited. No man is rich to whom the grave brings eternal bankruptcy. No man is happy upon whose path there rests but a momentary glimmer of light, shining out between clouds that are closing over him in darkness forever."

Jesus gave a solemn warning against this peril. "And he said to them, in a story, 'The land of a certain man of great wealth was very fertile, and he said to himself, "What is to be done, for I have no place in which to put all my fruit?" And he said, "This will I do: I will take down my storehouses and make greater ones, and there I will put all my grain and my goods. And I will say to my soul, Soul, you have a great number of goods in store, enough for a

number of years; be at rest, take food and wine and be happy." But God said to him, "You foolish one, tonight I will take your soul from you, and who then will be the owner of all the things which you have got together?" So that is what comes to the man who gets wealth for himself, and has not wealth in the eyes of God." Luke 12:16-21. (Basic English).

The best guard against this peril is to keep in close touch with God.

It's quite a simple task to pray,
It takes but little time each day:
When life is sunny, calm and bright,
To pray to God is just and right.

It's quite a joyful task to pray
When Jesus sends a shining day,
Such rapture is beyond compare
When Christ descends to bless us here.

* * *

August 6. (Transfiguration).

Topic: A Personal Question.

Hymns: All Hail the Power of Jesus' Name. Jesus Calls Us. Crown Him With Many Crowns.

Lesson: Luke 9:18-36. Text: Luke 9:20. "But whom say ye that I am?"

People were expressing different opinions about Jesus. As he was alone with the twelve, praying, he questioned them. He asked, "Whom say the people that I am?" They answered, "John the Baptist; others say, Elijah; and others that one of the old prophets has come back."

Then Jesus put a personal question, "But who do you say that I am?" And Peter answering said, "The Christ of God."

About eight days later, the Transfiguration took place. It was a dramatic occasion. The appearance of Moses and Elijah. The request of Peter. The voice from the cloud saying, "This is my Son, the man of my selection, give ear to him." 28-36. (Basic English).

People today give different answers to Jesus' question. There is no unanimity.

William Becker, a leader of the German Labor Front during the regime of Hitler, said: "When in centuries to come, mankind will see the present events in their true proportions, they will say, 'Christ was great, but Adolf Hitler was greater.'"

Dr. Cadoux, an English theologian, wrote: "What then do we know about the real Jesus? He was not miraculously born of a virgin: he was born at Nazareth, not in Bethlehem. He was not omniscient; he probably did not walk on the water, or still a storm, or multiply loaves and fishes, or wither a fig-tree. . . . He was not conscious of being pre-existent; he did not claim to forgive sins in his own right; he did not regard himself as the sole exception to the rule that all men are in some sense and measure morally imperfect. He probably did not utter the bulk of the discourses ascribed to him in the fourth gospel. We cannot be in any way sure that Jesus' physical body left the tomb, nor can we think of it as having ascended into the sky."

But the great majority of people in Christian lands say with Peter, "Thou art the Christ of God."

Abbe Lamennais, a French religious and political writer, expressed their belief in these words: "And when I come to consider his life, his works, his teachings, the marvelous mingling in him of grandeur and simplicity, of

sweetness and force, that incomprehensible perfection which never for a moment fails. . . . When I contemplate this great marvel, which the world has seen only once, and which has renewed the world, I do not ask myself if he were human."

An unknown writer wrote a poem which we might well make our own.

Lord Jesus, make thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than e'en the sweetest earthly tie.

* * *

August 13.

Topic: A True Saying.

Hymns: When Morning Gilds the Skies. I Sought the Lord, and Afterwards. Nearer My God, to Thee.

Lesson: Proverbs 10:1-18. Text: Proverbs 10:9. "He that walketh uprightly walketh surely; but he that perverteth his ways shall be known."

The Wisdom Literature of the Bible contains the practical sayings of the Hebrew "wise men." These sayings are rich in suggestions for correct and successful living.

Proverbs contains these gems of wisdom: "A wise son maketh a glad father." "Treasures of wickedness profit nothing." "The Lord will not suffer the soul of the righteous to famish." "The hand of the diligent maketh rich." "He that gathereth in the summer is a wise son." "Blessings are upon the head of the just." "The memory of the just is blessed." "The wise in heart will receive commandments." Proverbs 10:1-9.

Chapter 10 of the Book of Proverbs begins what were supposed to be Solomon's proverbs. Most of them consist of two parallel lines. The parallelism is one of contrast, or agreement, or explanation.

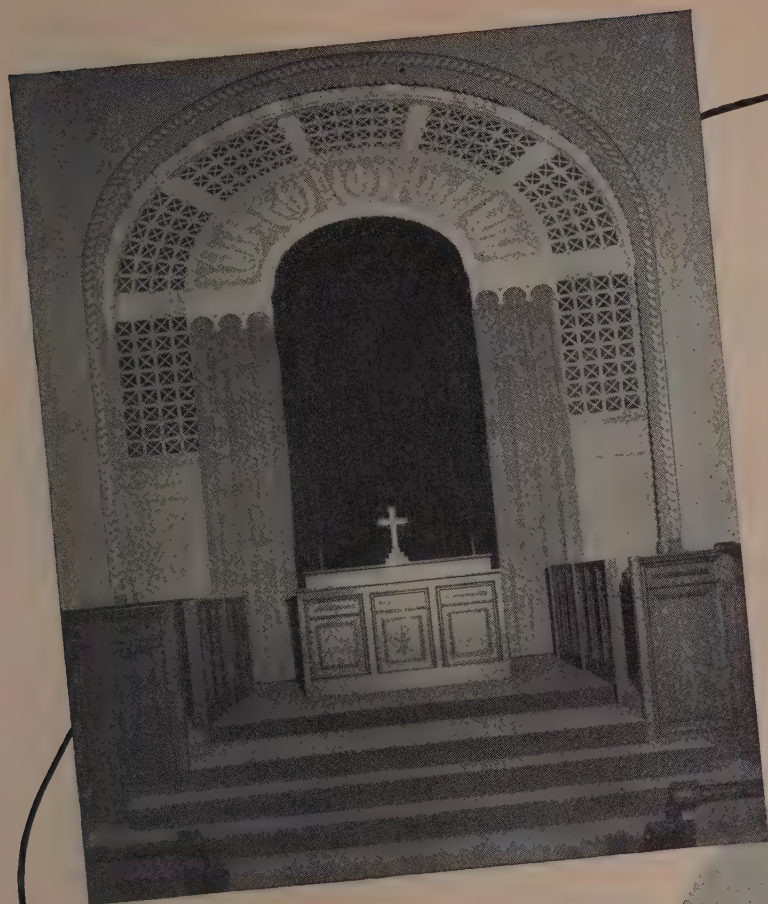
The text contrasts two modes of life. "The upright life is safe and sure, but crooked courses shall fare badly." (Moffatt).

"The upright life is safe and sure." On September 21, 1947, the polyglot population of New York paid a tribute of tears to Fiorello H. LaGuardia, an immigrant's son, who rose to be mayor of that great city.

A United Press dispatch said: "In shuffling procession, their somber stillness ruffled by sobs, the sleek and the ragged, the ancients and infants of New York's melting pot filed through the Cathedral of St. John the Divine to view the body of the former mayor. . . . So many came that police opened the mourning procession at nine a.m., three and a half hours ahead of schedule. A column four deep stretched two blocks from the cathedral by noon, then grew longer."

"Crooked courses shall fare badly." A former chief clerk of the Ohio penitentiary pleaded guilty to misappropriation of funds and was sentenced to two years in the penitentiary.

An editorial writer commented: "What a sad transition is this—from an official to a convict! What made him a convict? Prosecuting attorney tells in his request to the court for leniency, when he declared that 'rather loose methods were in vogue as to the handling of moneys and that those methods afforded opportunities for one to fall if he could not resist the temptation.' There is the secret of many a downfall



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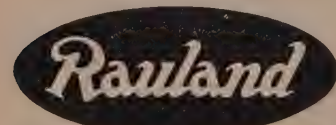


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—the temptation arising out of loose methods.”

An unknown writer wrote these lines:

I have to live with myself, and so
I want to be fit for myself to know,
I want to be able, as days go by,
Always to look myself straight in the
eye;
I don't want to stand with the setting
sun,
And hate myself for the things I've
done.

* * *

August 20. (Old Home Sunday).

Topic: Paying One's Vows.

Hymns: O Worship the King. Father, Again in Jesus' Name. I Love Thy Kingdom, Lord.

Lesson: Psalm 116. Text: Psalm 116: 18. "I will pay my vows unto the Lord in the presence of all his people."

Some scholars say that Psalm 116 probably was one of the hymns sung by Jesus and his disciples. Apparently it was a song of thanksgiving used by both congregations and individuals in spiritual as well as temporal deliverances.

The Psalmist's experiences went through various stages: suffering, 3; prayer, 4, 5; deliverance, 6-9; thanksgiving, 12-19.

In view of his deliverance, the Psalmist decides to return to God. "Return to thy rest, O my soul, for the Eternal has dealt lovingly with thee." 7. (Moffatt).

Furthermore the Psalmist determined to publicly acknowledge God's goodness. "I will pay what I vowed to the Eternal in presence of all his people, in the courts of the Eternal's house, within thee, O Jerusalem." 18, 19. (Moffatt).

This is Old Home Sunday. It is fitting that today we pay our vows to God in the sanctuary.

Today there seems to be a reluctance on the part of the average man to attend divine worship.

A regiment of English soldiers was drawn up one Sunday for church parade. As the church was being repaired only half of them could be accommodated. "Sergeant," shouted the colonel, "tell all the men who don't want to go to church to fall out." A large number quickly availed themselves of the privilege. "Now sergeant," said the colonel, "dismiss all the men who did not fall out and march the others to the church—they need it most."

How can this reluctance be overcome? Not by compulsion. The first codification of the laws of Massachusetts Colony was made in 1684. Among the crimes punishable with death was profaning the Lord's day. This was erased by Winthrop, and it was left to the court to inflict punishment short of death. In Connecticut it was enacted in 1643 that profanation of the Lord's day should be punished by fine, imprisonment, or corporal punishment, and "if proudly and with a high hand against the authority of God" with death. These laws and all similar restrictions have proven ineffective.

We must recreate the appreciation of the value of the Sabbath and divine worship. Daniel Webster said: "The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel to those who impress its importance on the community."

An unknown writer penned these lines:

But since he heareth prayer at any time,
For anything, in any place, or clime,
Men lightly value heaven's choicest gift,
And all too seldom do their souls uplift
In earnest pleading at the throne of
grace.

O let us then more often seek his face,
With grateful hearts, remembering
while there
To thank our Father that he heareth
prayer.

* * *

KINGDOMTIDE

August 27.

Topic: Tabitha—Gazelle.

Hymns: Holy, Holy, Holy. Master, No Offering. Christian, Rise, and Act Thy Creed.

Lesson: Matthew 25:34-36. Text: Acts 9:36. "This woman was full of good works and almsdeeds which she did."

Women were active in the early church. "At Joppa there was a disciple called Tabitha (which may be translated Dorcas, or 'Gazelle') a woman whose life was full of good actions and of charitable practices." (Moffatt).

(The gazelle is a small animal native to North Africa and Asia. It is graceful and slender. The male of the Dorcas gazelle has lyre-shaped ringed horns.)

Dorcas died. Peter was sent for, he came and went into an upper room where the body lay. "And all the widows stood by him weeping, and showing the coats and garments which Dorcas made, 36, 37. Peter cleared the room. He knelt and prayed. He said, "Tabitha, arise." She arose and Peter presented her alive to the saints and widows. When the news was circulated "many believed on the Lord." 38-42.

There are many things that both women and men can do to bring comfort and happiness to the distressed. They can have a life full of good actions and charitable practices.

Thomas Fuller, an English divine (1608-61), said: "It is the glory of the true religion that it inculcates and inspires a spirit of benevolence. It is a religion of charity which none other ever was. Christ went about doing good, he set the example to his disciples and they abounded in it."

A family was practically destitute. The parents were shiftless and intemperate. The only one who was interested in the family was the minister's wife. She saw that the children had clothes for Sunday school. She saw that their teachers looked after them. When the Sewing Circle grew tired of clothing the family, she urged them to make one more effort, then another and another. The result was that all the children grew up to be respected men and women.

Charitable persons have their critics. An Earl of Shaftesbury was the champion of all sorrowing and suffering humanity. He was chairman of the Commission on Lunacy. A patient under consideration was by some declared insane. Among them who held this view was a doctor, who declared that in his judgment the unfortunate lady had quite lost her senses. He said to Lord Shaftesbury, "Are you aware, my lord, that she subscribes to the Society for the Propagation of the Gospel Among the Jews?" This he felt assured would quite settle the question, until the noble earl took his breath away by saying, "Indeed, and are you

aware that I am the president of that society?"

There are other things that we can give besides temporal relief. A writer suggests that in these lines:

I gave a beggar from my little store of
well-earned gold,
He spent the shining ore,
And came again, and yet again,
Still cold and hungry as before.

I gave a thought, and though that
thought was mine,
He found himself a man, supreme,
divine,
Bold, clothed, and crowned with bless-
ings manifold,
And now he begs no more.

* * *

September 3. (Labor Sunday).

Topic: A Famous Craftsman.

Hymns: Father of Lights. O God,
Who Workest Hitherto. O Son of Man,
Thou Madest Known.

Lesson: Exodus 31:1-11. Text: Exodus 31:2. "See I have called by name Bezabell, the son of Hur."

Chapters 25-31 of the Book of Exodus record the instructions given to Moses regarding the construction of the Tabernacle. It would form a visible dwelling place of the Eternal, the place where he would meet the people and receive their worship.

The instructions were both elaborate and minute. Some scholars hold that many of the details were of an ideal nature, the prescription of what ought to be rather than of what was actually carried out, "the attempt of a devout and imaginative mind to give concrete embodiment to some of the loftiest and purest spiritual truths to be met with in the whole range of Scripture."

In chapter 31:1-5, occurs this statement, "I have specially chosen Bezabell the son of Uri and the grandson of Hur, belonging to the clan of Judah, inspiring him with skill and knowledge and competence in every craft, to devise artistic works in gold, silver and bronze, in cutting jewels to be set, and in wood carving, that he may work at every craft." (Moffatt).

The implication is that God is the source, not only of all spiritual grace, but of every manual, intellectual and artistic ability. That is an inspiring thought on this Labor Sunday. It will give dignity to our work if we recognize that our skill, whether it be manual, intellectual or artistic, is the gift of God.

The great inventions that have benefited humanity have been the work of just ordinary men. Stephenson, Edison, the Wright Brothers and Henry Ford are a few examples. Who shall say they were not God-inspired.

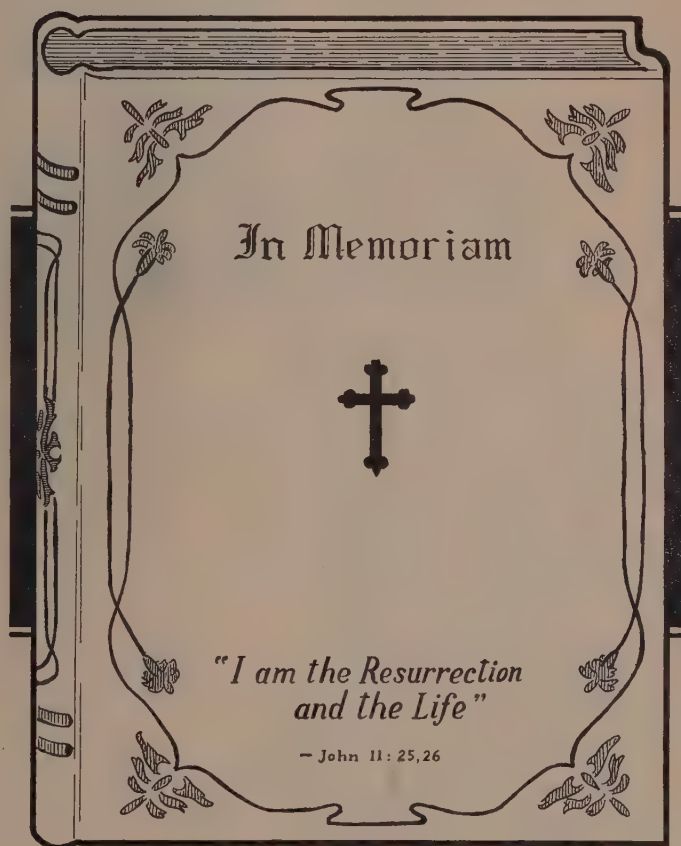
An old writer gave some excellent advice. "Whatsoever thy hand findeth to do, do it with thy might." Ecclesiastes 9:10. That is the key to successful work.

We cannot all be geniuses, but we can be faithful workers. John Howard was a famous English philanthropist. A writer says he was not possessed of genius or of commanding abilities, but he was remarkable for his modesty and humility, and especially for the calm and resolute perseverance with which he prosecuted the great work of his life. His estimate of his own abilities was very modest. He used to say, "I am a plodder who goes about to collect

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materials for men of genius to make use of."

Strikes are not always desirable or beneficial. But there is a strike in which we can all legitimately engage. An inconspicuous poet wrote:

Strikes are quite proper, only strike right!
Strike to some purpose, but not for a fight.
Strike for your manhood, for honor and fame,
Strike right and left till you win a good name.
Strike for your freedom from all that is vile,
Strike off companions who often beguile;
Strike with the hammer, the sledge and the axe;
Strike off bad habits, with burdensome tax,
Strike out unaided—depend on no other—
Strike without gloves, and your foolishness smother.
Strike off the fetters of fashion and pride,
Strike where 'tis best, but let wisdom decide;
Strike a good blow while the iron is hot,
Strike, keep striking till you hit the right spot.

* * *

September 10.

Topic: Keeping One's Promises.

Hymns: O Day of Rest and Gladness. Worship the Lord in the Beauty of Holiness. We Praise Thee, O God.

Lesson: Psalm 22:19-31. Text: Psalm 22:25. "I will pay my vows before them that fear him."

Psalm 22 consists of two sections. In the first, 1-21, the writer earnestly seeks God's help in a time of extreme trouble. In the second, 22-31, he breaks into a song of thanksgiving and praise.

The opening words of the Psalm, in the Aramaic form, were quoted by our Lord on the cross. Matthew 27:46. It is supposed that he repeated the whole of the Psalm, but that the remainder was drowned in the tumult of the mob.

The Psalmist wrote, "For he has not despised the poor man's plight, he has not hidden his face from me, he answered my appeal for help. Therefore I praise him in our great gathering, I pay my vows before his worshippers." 24, 25. (Moffatt).

When one joins the church he takes certain vows. A vow is a solemn promise made to God, according to the dictionary, it therefore is sacred and should not be taken lightly. The Talmud has a wise saying, "He who promises runs in debt."

Too often our vows are forgotten or ignored. As Alfred Mussett, the French writer, said, "It is easy to promise, and alas! how easy to forget."

Rally Day furnishes an opportunity for renewing our vows. We should do this in recognition of God's goodness to us. He has done for us what he did for the Psalmist, he has answered our appeals for help.

Specifically we need to renew our vows with regard to attendance upon the services of the church. Recently a minister drew attention to the fact that only about 25 per cent of the members were present at the morning service. That is not unusual.

We run a great risk when we abstain from public worship. Dr. Henry W. Bellows, a Unitarian clergyman, said:



KAGAWA RINGS A BELL THAT GOES TO CHURCH IN HIROSHIMA

During his successful Evangelical campaign in England, Kagawa is shown the bell formerly on H. M. S. *Speedy*, a British mine-sweeper. The Admiralty presented this to the Church Missionary Society, London, who is making arrangements to have it installed in the empty belfry of the rebuilt Church of the Resurrection in Hiroshima. There the *Speedy's* bell will call the local Japanese people to worship.

Kagawa will visit the United States and Canada to hold evangelistic meetings in 146 cities from July 13 to December 28, 1950.

"I have never known a man who habitually and on principle absented himself from the public worship of God, who did not sooner or later bring sorrow upon himself or his family."

Some years ago, a writer said: "It was a curious and suggestive experience to pass within twenty-four hours from the big auditorium at Northfield, and the eager, enthusiastic thousands, to the First Church of Christ, Scientist, in Boston, and what was reported to be an average Wednesday evening audience there. Asked how many were present, one of the gentlemanly ushers supposed there were about four thousand."

If crowded congregations were found in every city, town, village and countryside, outsiders would be impressed, and "the day of the Lord" would be brought a little nearer.

Dr. Amos R. Wells wrote these lines:
We meet—one another, and friendship expands
As eye catches eye, and as hands welcome hands,
The touch of good fellowship thrills to the soul,
And each is inspired by the zeal of the whole.

We meet—the dear Saviour, unseen and unheard;
We leap to the vision, we feed on the word;
His presence, so loving, so wise, and so strong,
Is felt in each moment of prayer and of song.

* * *

September 17.

Topic: Does God Intervene?

Hymns: Still, Still With Thee. O Love Divine, That Stooped to Share. God Moves in a Mysterious Way.

Lesson: Exodus 15:1-13. Text: Exodus 15:6. "Thy right hand, O Lord, hath dashed in pieces the enemy."

Does God intervene in human affairs? The Hebrews believed that he does. There is a striking example of their belief in the Song of Moses, recorded in Exodus 15.

The record says that on the further shore of the Red Sea the Israelites celebrated their deliverance from the land of bondage in a magnificent hymn of praise. In language and style the song bears many marks of great antiquity. But one commentator suggests that the original Song may have been modified and expanded at a later date.

The song contains these positive statements among others: "He (God) has triumphed gloriously." "The Lord is a man of war." "Pharaoh's chariots and his hosts hath he cast into the sea." "Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy."

Later writers have given expression to the same belief. Shakespeare wrote: "There's a divinity that shapes our ends, Rough hew them how we will."

Henry Ward Beecher said: "Everything that happens in the world is part of a great plan running through all time."

Benjamin Franklin wrote: "The longer I live the more convincing proofs I see of this truth, that God governs in the affairs of man, and if a sparrow cannot fall to the ground without his notice, is it probable that an empire

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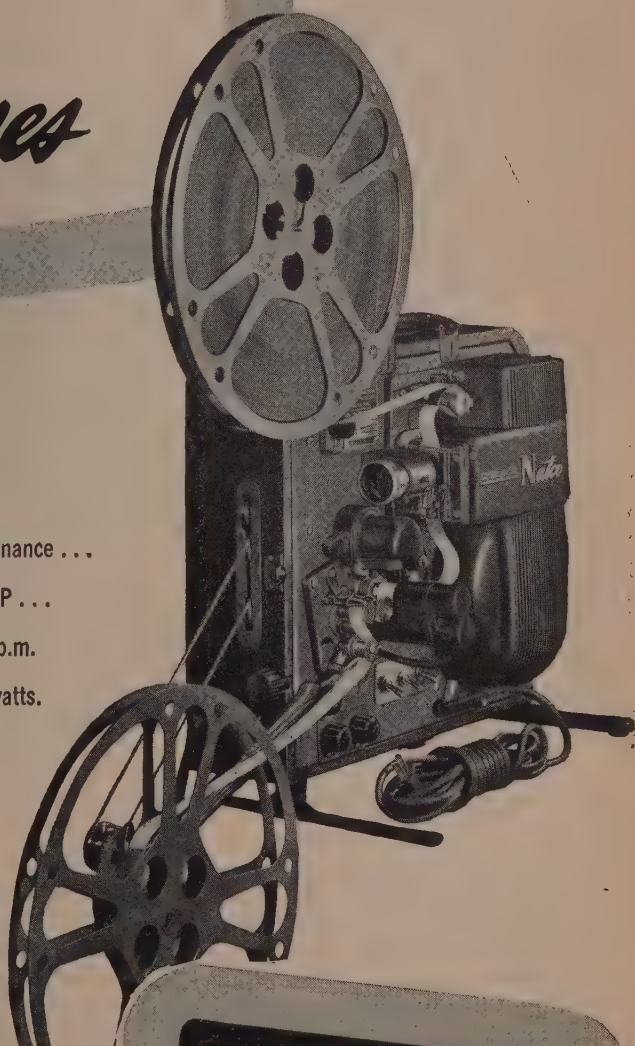
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can rise without his aid?"

If this belief is correct we can face the future with confidence. "Days as turbulent as these make us glad to clutch our belief in a God who turns and overturns till his will is finally done. God seems in no hurry, and men bear their punishment for folly and sin. Yet through history moves a divine intent. God overrules."

Robert South, the old English divine (1634-1716), made a sensible suggestion. "To make our reliance upon providence both pious and rational, we should prepare all things with the same care, diligence and activity as if there were no such thing as providence for us to depend upon; and then, when we have done all this, we should as wholly and humbly rely upon it as if we had made no preparation at all."

Emily Dickinson wrote:

I never saw a moor,
I never saw the sea;
Yet know I how the heather looks,
And what a wave must be.

I never spoke with God,
Nor visited in heaven,
Yet certain am I of the spot
As if the chart were given.

* * *

September 24.

Topic: The Grace of Gentleness.

Hymns: Every Morning Mercies New. How Gentle God's Commands. There's a Wideness in God's Mercy.

Lesson: Psalm 18:25-35. Text: Psalm 18:35. "And thy gentleness has made me great."

Psalm 18:35 is a striking passage. It ascribes to God a quality that is very attractive. "And thy gentleness has made me great." The margin of the American Revised Version gives "condescension" as an alternative reading for "gentleness."

Isaiah dwells on this divine quality in two comforting passages. 40:12 and 42:3.

Walt Whitman, in his poem "When I Heard the Learn'd Astronomer" gives a hint as to where we can realize the gentleness of God.

When I heard the learn'd astronomer,
When the proofs, the figures, were
ranged in columns before me,

When I was shown the charts and diagrams,
to add, divide, and measure them,

When I sitting heard the astronomer
where he lectured with much applause
in the lecture room,

How soon unaccountable I became tired
and sick.

Till rising and gliding out I wander'd
off by myself,

In the mystical moist night-air, and
from time to time,

Look'd up in perfect silence at the stars.

James indicates that gentleness is a prime Christian quality. "But the wisdom which is from heaven is first holy, then gentle, readily giving way in argument, full of peace and mercy and good works, not doubting, not seeming other than it is." 3:17. (Basic English).

This quality is sadly lacking in modern life. A writer says: "Our tragic world sees no connection between gentleness and greatness, and listens to little entreaty save the persuasion of guns and bombs. For the most part gentleness has fled our world."

It is the task of the Christian to

bring gentleness back.

In an article that appeared in 1948, C. E. Wilson, president of General Electric, said: "Perhaps the time has come when we shall turn to this mighty atom of brotherly love and examine it closely and learn from it once more the true secret of happiness, for it is the ammunition of faith and the strong right arm of righteousness."

"When we contemplate the problems that are nationwide—and ours is really world-wide—we naturally are appalled at their magnitude, forgetting that help, tremendous help, can be enlisted if, in our own spheres of influence, we have the urge, the spiritual help and overwhelming desire to project the church as a dynamic force for righteousness and good for our fellow men. God's revelation, through his Son, is the heaven so sorely needed in this troubled world."

A little more laughter, a little more tears,
And we shall have told our increasing years.

Thrice happy, then, if some soul can say,
"I lived because he has passed my way."

* * *

October 1. (World Communion Sunday. Religious Education Sunday).

Topic: A Simple Test.

Hymns: Jesus, Thou Joy of Loving Hearts. Beneath the Cross of Jesus. A Parting Hymn We Sing.

Lesson: I John 5:1-12. Text: I John 5:1. "Whosoever believeth that Jesus is the Christ is born of God."

John here gives a simple test by which a Christian can be recognized. "Whosoever believeth that Jesus is the Christ is born of God."

John adds another illuminating statement, "This is how we are sure we love God's children, by loving God and obeying his commands." (Moffatt).

As we celebrate Holy Communion on this World Communion Sunday there are three tests we can apply to ourselves.

I. Do I believe that Jesus is the Christ? Charles Haddon Spurgeon said: "Christ is the great central fact in the world's history, to him everything looks forward or backward. All the lines of history converge upon him. All the march of providence is guided by him. All the great purposes of God culminate in him. The greatest and most momentous fact which the history of the world records is the fact of his birth."

In her "Songs of Salvation" Dora Greenwell writes: He did not come to judge the world—he did not come to blame: He did not only come to seek—it was to save he came: And when we call him Saviour, then we call him by his name.

II. Do I love God and keep his commandments? When an interpreter of the law asked Jesus, "What is the chief of all the commandments?" Jesus replied, "The chief one is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole mind and with thy whole strength." Mark 12:28-30.

III. Do I love the children of God? That is indispensable. "If anyone declares, 'I love God,' and yet hates his brother, he is a liar; for he who will not love his brother whom he has seen, cannot possibly love the God whom he has never seen." I John 4:20 (Moffatt).

Jesus said, "This is my commandment, That ye love one another as I have loved you." John 15:12.

Henry Ward Beecher said: "We never know how much one loves till we know how much he is willing to endure and suffer for us, and it is the suffering element that measures love. The characters that are great, must, of necessity, be characters that shall be willing, patient and strong to endure for others. To hold our nature in the willing service of another is the divine idea of manhood, of the human character."

J. R. Clements asks a vital question in these lines.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "Tis sweet to live;"
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to shield the right.
Was that somebody you?

* * *

October 8.

Topic: The Problem of Temptation.

Hymns: O Thou Whose Perfect Goodness Crowns. O Jesus, I Have Promised. My Dear Redeemer and My Lord.

Lesson: Luke 4:1-13. Text: Luke 4:13. "And when the devil had ended all the temptation he departed from him for a season."

In Luke 4 we have a very realistic account of a testing to which Jesus was subjected. Dr. J. Newton Davies writes: "The evangelist himself conceived of this incident as objectively enacted, but we must regard it as a profound spiritual experience expressed in symbolic language."

This was not the only time that Jesus had to endure temptation. Near the end of his career we find him saying to his disciples, "Ye are they that have continued with me in my temptations." Luke 22:28.

Many today deny the existence of a personal devil. Edison said, "Satan is the scarecrow in the religious cornfield."

There was no doubt in the minds of the synoptic writers on this point. Nor in the minds of any of the Scripture writers.

Nor was there any doubt in the mind of John Wesley. He wrote: "As no good is done or spoken or thought by any man without the assistance of God, working in and with those that believe in him, so there is no evil done or spoken or thought without the assistance of the devil, who worketh with strong though secret power in the children of unbelief. All the works of our evil nature are the work of the devil."

There may be doubt about the existence of a personal devil, but there can be no doubt about the reality of temptation.

Edmund Spencer, the English poet (1552-99) wrote: "No place, no company, no age, no person, is temptation-free. Let no man boast that he was never tempted, let him not be high-minded, but fear, for he may be surprised in that very instance wherein he boasteth that he was never tempted at all."

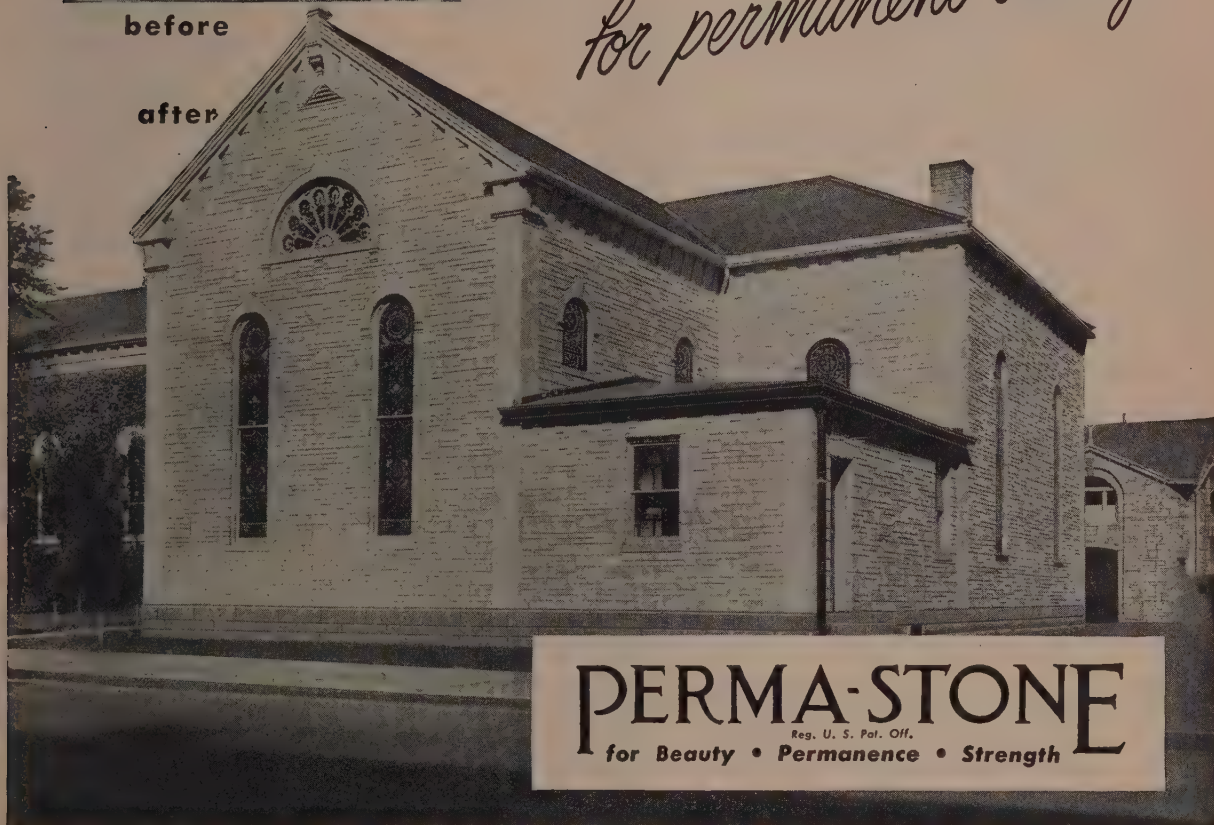
Our problem is to know how to successfully resist temptation. A Sunday school teacher was trying to show her class of little boys that God has given us power to resist temptation. She said, "You should always turn a deaf

(Turn to Page 43)



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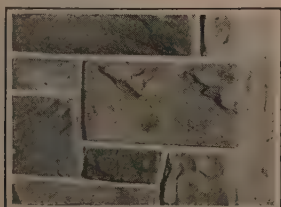
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When a Church Surveys

by Elsie Kamsler Nelson

It was a very thorough survey that the First Congregational Church of Madison, Wisconsin, projected. Here is a detailed story of the plans and objectives.

REALIZING that the people make up the church, the First Congregational Church in Madison, Wisconsin, set out to learn what its people wanted, what its people were getting, and what its people lacked. From May 11 to November 15, 1949, a General Survey Committee sent out questionnaires, held meetings, looked into facts and figures, drew up charts and diagrams and made comparisons with other churches and organizations—in short, offered a thorough analysis of what constituted this local church.

The result of this survey was three-fold: a 180-page booklet, complete with charts, facts, recommendations, and appendices; the establishment of a Continuation Committee under Ellis H. Dana (who had served so well as chairman of the Survey Committee), authorized by the Church Council on November 29; and an alerted, invigorated membership.

The movement for a church survey had a grass roots impetus—from the people, from the lay leaders and from the ministers. Beginning with a small unformed idea, it was mulled over in individual discussion groups until the survey movement developed into something that could not be brushed aside. Throughout the church, there grew an urge and need for self-study. As the survey chairman pointed out, "The fact that we have had a leadership and a church that have been willing to initiate a 'self appraisal,' attests to the vision, courage and stamina of First Church and its people. . . ." And as each step of the survey was taken, facts, observations and specific recommendations were brought to light.

Survey Leaders

It required around eighty people, working cooperatively to make this survey a success. Ellis H. Dana, as executive vice president of the Wisconsin Council of Churches, a well-known speaker and author in his own right, and a First Church layman with Congregational and religious education background, was a very competent chairman. Dr. Alfred W. Swan, pastor of the church, a social gospel preacher

whose fame has spread far beyond the boundaries of Madison, encouraged and counselled the survey along its route. Carl C. Crane, a trustee of First Church and head of an engineering firm, lent his experience to many charts, charts which told stories in a glance about church attendance, finances and many other factors. As a special consultant, Rev. Dr. Ross Sanderson, director of Field Research of the Congregational Christian Churches, proved valuable. Dr. Scott M. Cutlip, professor at the University of Wisconsin, and businessman Victor Johnson, served as advisors.

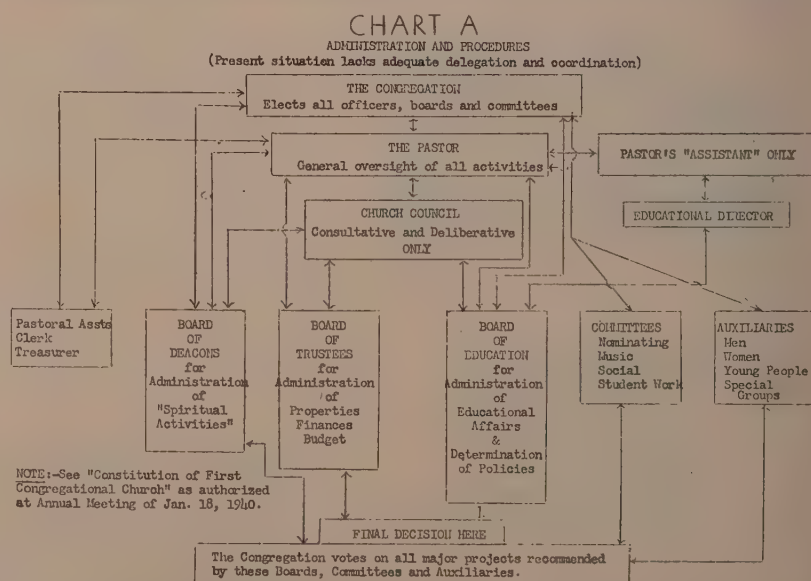
And there were many, many others. Fourteen carefully selected chairmen headed the following subcommittees: Worship, visitation and counselling, preaching, membership analysis, music, social action, teaching and church work, community service, ministry to students, Christian missions, world relief, holding members and men's work, stewardship and financing, and church public relations. Each of these subcommittees consisted of the people of

the church who understood and were interested in a special scope of study. Each committee started its work with a thorough and comprehensive guide of questions and problems relating to its particular field.

More than this, it was all of the people of the First Church in Madison, who made this survey a success. For one thing, they answered questionnaires. Different sets of these were sent out to a nucleus of church leaders, carefully selected members and twenty-five critics—to the entire church body—to the students of congregational affiliation (both active and inactive in the Student House) in the University of Wisconsin. The questions covered worship, music, preaching—all the parts of the Sunday worship service—in an attempt to understand various attendance problems. They asked for and received frank anonymous personal evaluations.

Role of the Survey

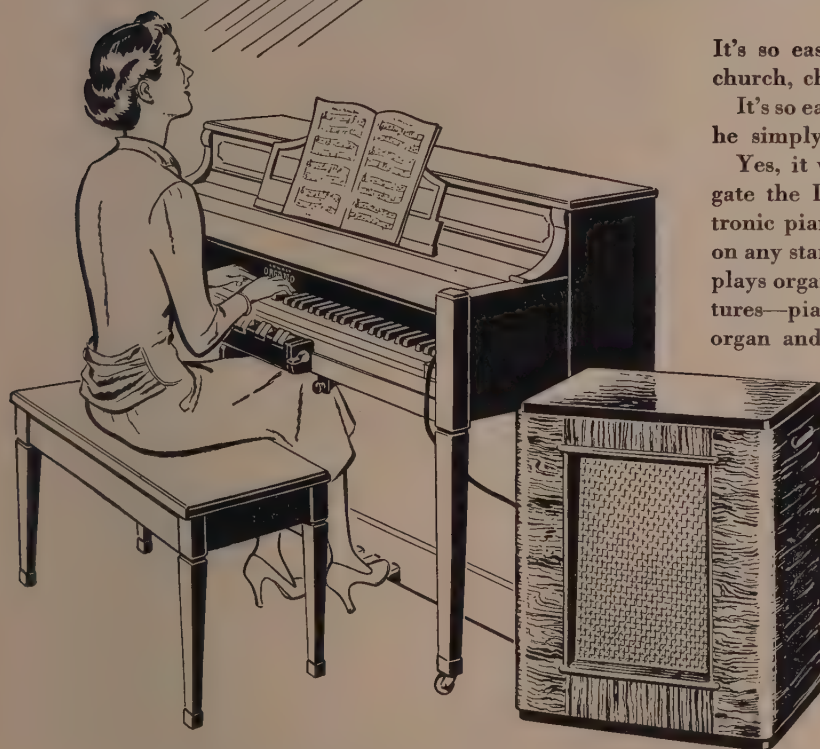
The important thing about the survey was the spirit in which it was begun and carried out. For it was necessary to recognize that the church was a social institution and that despite criticisms and murmurings, the church must be analyzed scientifically in order to pull it out of its complacent



The committee found an organization which was too confused for modern executive procedures. Chart B on page 40 shows recommendations for correcting the situation.

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rut. As in any other twentieth century social institution, research was a "must." This survey took courage, for it was bound to meet resistance. It took persistence and thoroughness. It called for objectivity and intelligent reasoning from the facts to the conclusions. As Prof. Arthur L. Swift, Jr., of Union Theological Seminary, writes in his book, *New Frontiers of Religion*, "The survey, a technique of the social sciences, is offered as one effective means of rousing the church to intelligent action, of educating it to a new awareness of itself and of its opportunities, of helping it to discover for itself how without injustice to its primary purpose and function, it may in some measure be re-established a more fully recognized and respected institution."

The Survey Committee had started from "scratch" with the commission "To survey the entire program of services and procedures in the church" and to bring in recommendations to the church council and to the congregation covering goals, methods, personnel and equipment. Its activities and reports were slanted towards the layman. Its aims were ambitious and challenging. A specific survey pattern and plan were set forth.

The Survey Committee asked itself basic questions, such as—What is the church? What does it aim to do? What must we do to realize those aims? What are its assets? Where are we failing to meet our opportunities? How can we improve our fellowship, our theology and our Christian devotion? How shall we assess the various components of our church? As an answer to this last question, came the creation of the fourteen sub-committees mentioned above.

An outline for action was carefully prepared. The basis of the survey included a presentation of the function of research, reasons for the survey, purpose and aims of the church, and contemplated uses of the survey report. The nature of the parish was brought out—with an accent on church growth in the last twenty years, the varied denominational background of members, major parish characteristics and new developments in Madison life and growth.

The status of the program and the work was carefully set forth. This was to cover chiefly administration and procedures, staff personnel and job analysis, building and physical equipment and special areas. The special areas were church organizations, membership, leadership, stewardship, radio ministry, public relations and finances.

The final points in the survey pat-

tern were that it might lead to a more effective ministry, that it might suggest how to put its findings into effect and that it should offer a complete report for administrative use of staff and church council lay leaders.

The purpose and aims of First Church, with its membership of 2206, were studied. The diversity of denominational background—representing many different beliefs—was recognized. Each of the three theological leaders—Dr. Alfred W. Swan, Rev. Richard S. Anthens (minister of education) and Rev. David J. Maitland (minister to students)—was asked for a definition of the church. Their individual statements pointed up their individual personalities, but illustrated, at the same time, the rich contributions each had to offer.

Self-analysis

The staff personnel, including pastors, church secretary, choir director and organist were asked for job analyses. The interesting result of this unique plan was to lay before the congregation the hopes, the plans, the accomplishments and the problems of each of the staff. It brought forth needs—need for additional help for an overtaxed minister in a large church—need for clarification of the various duties—and so forth. These analyses helped the congregation to see just what was being faced, making it at the same time more tolerant of seeming administrative shortcomings, and enabling an evaluation of how efficiently each member of the staff was proportioning his time.

The questionnaires, as they were studied, brought out the extreme interest and loyalty of the people of First Church. For housewives and students, doctors and engineers, alike sat down and took a few minutes out of their busy days to try and describe what it was he or she sought, what was good or bad about First Church.

Given not in the spirit of negativism but of inquisitivism, the survey kindled a like feeling. Criticisms were tempered by suggestions. It is interesting that the main point brought out in these questionnaires—and in many phases of the survey—was a universal and crying need for personal attention. Each one of the people was looking for a personal reason for existence in a troubled world—for a personal answer to religious questions—for personal counselling and solace in time of trouble. If they criticized their minister, it was to ask for more of his personal attention—something that was increasingly difficult in a large, metropolitan church.

Practical Suggestions

The survey brought out many practical and unique ideas. Practical suggestions included (1), changing time of service and length of parts; (2), increasing teacher training courses; (3), remodeling the gym to meet one of the most pressing needs of the post-war world—an adequate Sunday school; (4), creating an even more friendly atmosphere in a large church; (5), enlarging the overworked secretarial staff; (6), bringing the layman more into his own; and, (7), recognizing the importance of today's young people by giving them a definite place in church leadership.

Unique suggestions included (1), the establishment of "Laymen Anonymous" as a really comprehensive, carefully trained counselling service composed of laymen from many fields; (2), a social action program which called for "doing" rather than "talking," perhaps for making actual social study tours in and near Madison; and (3), more informal discussion groups with the minister.

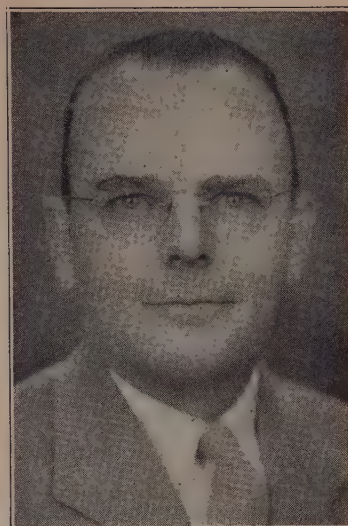
Modern needs were accentuated in such ideas as the realization of the increased role of visual education to our youth and the need for help and encouragement to foreign students at the University. The role of music was dwelt upon—especially the importance of proper choice, presentation and atmosphere.

The question of the sermon was gone into very thoroughly. In a Congregational church, where the sermon often takes precedence over other parts of the worship service, this was important. The questionnaires brought out preferences as to type of sermon. The emphasis, again, seemed to be on the personal. Social sermons, psychology, economics, war and peace were chosen next in that order. The matter of the freedom of the pulpit—the right of the minister to choose his own subject—was stressed. It was noted, of course, that the minister must make this choice with the desires and feelings of his congregation in mind. And in such a heterogeneous congregation, this was found to be very difficult.

Ministers of three other large city Congregational churches were asked for their opinions on kinds of sermons. There seemed to be a consensus—among these three ministers and among the First Church committee—that in Congregational tradition, the social and the personal cannot be separated completely since the very teachings of the Bible show the intermingling of both. However, it appeared evident that the minister in the pulpit should not take

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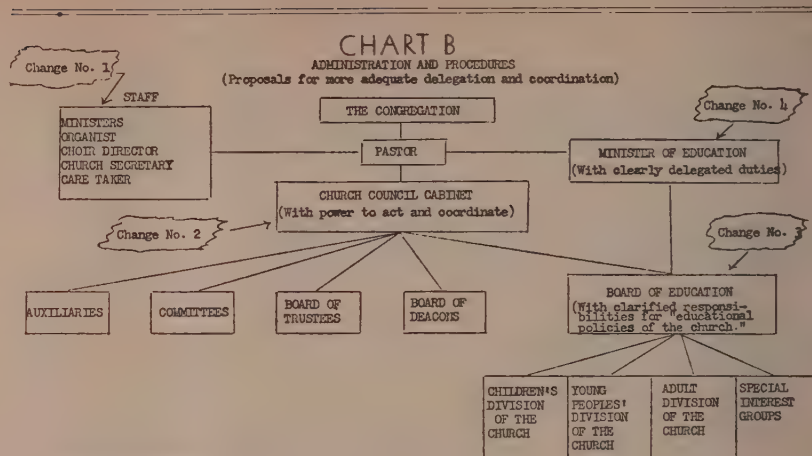
a controversial stand and antagonize various portions of his congregation, should not speak forth on political ideas as the voice of his church, and should not preach on social issues to the exclusion of the more intimate and more tangible needs of the soul. The church should not enter politics as such, but at the same time it should encourage its members to do so. Controversial issues of significance today could and should be aired and discussed in small interested groups of laymen. A "head-in-the-sand" attitude would not be consistent with First Church's reputation as a church of social courage.

Tomorrow's Leaders

One of the most active subcommittees was that on "Teaching and Church School," under chairman, Mrs. William B. Smith, wife of a Madison attorney. For it is here that the people have their start. It is the children of today, who are the ministers, the politicians, the educators, the molders of tomorrow. In the post-war world, an overcrowded Sunday school, restless young people, insecure college students are just some of the problems that were met in the survey. Possible solutions and further study were suggested for all problems. An inquiry was made as to how other churches had met the space situation. The Survey Committee wished "to emphasize the need for action, especially if we wish to hold the position and reputation of our church school, hold our teachers and lay leaders, serve our children better—and if we wish to hold our present minister of education, or any other of the calibre we would like and now must have." The committee also emphasized the importance of the family in the training of its young people, as a supplementary and indispensable addition to anything the church can offer. In a school, where total yearly attendance had grown from 11,098 in 1944 to 18,757 in 1949, the work of Director Anthens and the others was highly commended. The need for further clarification on the duties of the director and the board of education was stressed.

Other Points for Research

Fellowship and counselling were thoroughly studied. Members of the Committee on Visitation and Counselling—including chairman, Dr. Ray Ludden, Madison physician, and Rev. Jess Norenberg, superintendent of the Wisconsin Congregational Conference—realized that most people needed someone to whom to tell their troubles. They noted the resulting warmth and friendliness engendered from personal visitations. They believed that a great many of the church members—who were



FOUR NEEDED CHANGES

1. Regular Staff Meetings
2. New "over-all" cabinet power to act
3. New status for Board of Education
4. New status for Minister of Education

Compare the simplicity and directness of this plan of organization with that shown in the chart on page 36.

weighed down with personal and family problems — could be aided by an enlarged program of personal Christian counselling.

Stewardship was found to be a very broad field. The invaluable quality of personal financial solicitation and a carefully planned church brochure was emphasized. Definite schemes for future financial campaigns were analyzed.

Man's place in the church was studied and found to be all too often second-place to woman. The emancipation of the layman was proclaimed and ideas for a men's club and increased laymen participation in all activities were heralded. To combat the apathy of the layman and his tendency to fill his free time with other interests—(Kiwanis, Lions, Rotary and so forth), a new committee of seven men, comparatively inactive in church work, had been selected in the late summer of 1949. Out of this developed a highly organized men's group, with the theme, "Applied Christianity." It was observed that every man should be encouraged to participate and that the meetings should devote a good deal of time to fellowship.

The Survey Committee suggested that the officers of the Men's Club carry on from where the survey had stopped—by making a brief analysis of its relation to the church—total number of men, their church interests, who are taking part and who are not (according to age groups), who attend church and who do not, who pledge or do not pledge financial support, and who might have a greater opportunity for further development.

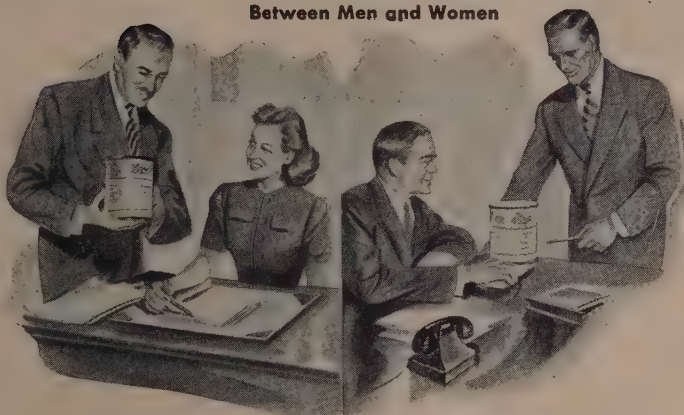
The progress of the "Presbyterian Men" was offered as one sample plan.

The National Council of Presbyterian Men had published a complete handbook for its laymen—discussing such subjects as "How to Organize Local Chapters," "Program and Activities for the Local Chapter" and so on. It cited as program building principles such points as: (1), variety; (2), a program to hold interest; (3), an instructive meeting; (4), good leadership; and (5), not letting the program die with one meeting. As types of programs, it offered: (1), speakers; (2), panel discussions; (3), forum discussions; (4), symposiums; (5), interviews; (6), informal discussions; (7), investigations; and (8), programs that "see and hear." It brought out three means of definite action for men: Christian nurture, service and fellowship. Under Christian service, it listed such points as helping the pastor, civic and community service, service to youth, assistants to needy churches, parish organization, evangelism and finance. It underlined that laymen should not forget their responsibilities to themselves, to their group, to other groups in the church, to the church as a whole, and to the community. Study of this booklet offered a real foundation for development along lay lines. It brought out the lacks and the duties of Christian laymanship.

A complete membership analysis proved revealing and challenging, rather than discouraging. Ways of appealing to various age groups were brought out. It was discovered that besides those under twenty-four, the largest age groups were 35-44, 45-54 and 55-64. Therefore, more program planning should be done with these groups in mind. It indicated that First

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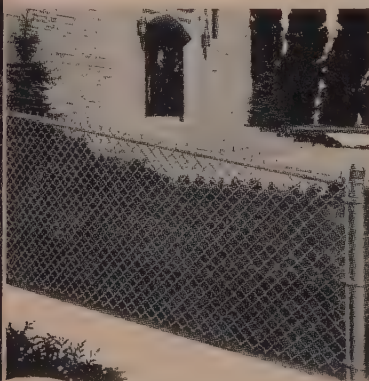
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Church should go after more young people between twenty-five and thirty-four as a protection to its future, as the older groups grew older. Enrollment of 3-4-5-year-olds was found to be heavy. It was suggested that more be done to hold the 15-16-17-year-olds, as this important group was one of the hardest to hold.

Recruiting and holding new members was taken into consideration. To discover new prospects, a family canvass was suggested. Hospitality should be extended to new Congregational families in the area. Newcomers should be made welcome and every means should be employed to integrate them into church life. Friendliness and individual attention would help. Improved, complete record systems were important. Plans utilized by other churches were studied.

It would be impossible to go fully into the fields which this survey covered, including World Missions Relief, finances, leadership and administration (administration with its proposal of a lay moderator and church cabinet). Each was a study in its own. One particular study is that of church public relations. For here again is something which must come into its own in modern times. Under Professor Cutlip, of the university, public relations was given its proper spotlight.

For, as Dr. Cutlip said in a speech before the 1948 Pastor's Conference, sponsored by the Wisconsin Council of Churches and the University of Wisconsin, "The market place of public opinion is a bedlam of clamorings for the limited attention and the fleeting interest of our citizens—thus to make the church's voice heard, the church must use with skill all the techniques of public opinion, research and communication media which are available today." Improvements in this field were seen necessary. More appealing sermon titles, better and more news stories, even the use of advertising were among the suggestions. Here was a broad field that could be studied by a "committee of three," consisting of experienced leaders in journalism, radio and movies.

It is interesting that the survey even included a study of its community with relevant problems of growth and change. Correspondence was held with the office of the City Planning Engineer. Protestant cooperation, through the local Council of Churches was considered important.

The ministry to students, a special problem in a university city, called for a complete study of its own. With its own leaders, its own problems and

its own interests, it entailed special questionnaires and a good deal of time. Mrs. Helen Engel, chairman of this subcommittee, after six years experience in this work, did a thorough and praiseworthy job. Another member of this committee, Leroy Luberg, a deacon and an assistant to the president of the University of Wisconsin, had a real understanding of the problems involved. Chairman Dana had also made a thorough independent study of the student situation in First Church.

The final result was a complete file of information, innumerable suggestions, and a basis for increased improvement in the groundwork of church development—its young people.

A Thorough Study

As can be seen, the First Congregational Church in Madison took each step slowly and carefully, under expert guidance. Basic criteria for a good Sunday school and high church aims were reviewed from the International Council of Religious Education. Quotes from leaders all over the country were brought forth by Ellis Dana, out of his wealth of reading and experience.

As was anticipated in the church magazine, *The Church Tower* (June 26, 1949), the survey paid off in practical ways, including: (1), increased and improved services to our entire constituency; (2), eventual favorable effect upon our church stewardship and giving; (3), objective and helpful answers to present questions; (4), a practical reference guide with recommendations for ministry and lay leaders for improving the total leadership effectiveness; (5), preserving the unique leadership position of First Church in a changing and growing Madison.

And the Future

The final culmination was the creation of a Continuation Committee on November 29, to put the survey results to work. A temporary Church Council Cabinet was created on the same day. On December 8, an all-parish mailing was sent out with a letter, charts and over 160 recommendations, in addition to proposed constitutional changes. Constitutional amendments, calling for a new lay moderator and a new church cabinet were proposed to a special Congregational meeting on March 23, 1950. This lay moderator was recommended in order to help distribute more widely lay leadership responsibilities, to emphasize lay leadership at the top as an aid in accomplishing ends in an understaffed church, and to eliminate hurriedly called upon "substitute" moderators.

Meetings, speeches and discussion

continued. Ten points were brought out for the immediate attention of the Continuation Committee. These included many of the ideas which arose during the survey. Six points were made for a complete follow-up plan. Especially important was the proposed referral in writing of survey recommendations to leaders, boards, committees and organizations concerned. It seemed that the First Congregational Church in Madison had "not yet begun to work."

Perhaps, there were some fields and problems yet to be brought to light. Perhaps, it would be difficult to meet all of the situations properly. There was no doubt that some of the results were open to different interpretations. However, First Church had made a significant and brave beginning. The Madison Survey is a milestone on the long and difficult road of progress towards a religion to live by in a secular world.

Sermon Calendar

(From Page 34)

ear to Satan." "But I can't," said a keen little fellow, "I haven't got one."

The writer of the letter to the Hebrew Christian points the way. He wrote, "For ours is no high priest who is incapable of sympathizing with our weaknesses, but one who has been tempted in every respect like ourselves, yet without sinning. So let us approach the throne of grace with confidence, that we may receive mercy and find grace to help us in the hour of need." 4:15, 16. (Moffatt).

Samuel Johnson wrote these lines:

Father, in thy mysterious presence kneeling,
Fain would our souls feel all thy kindling love;
For we are weak and need some deep revealing
Of trust, and strength, and calmness from above.

Now, Father now, in thy dear presence kneeling,
Our spirits yearn to feel thy kindling love;
Now make us strong, we need thy deep revealing,
Of trust, and strength, and calmness from above.

October 15.

Topic: Christian Influence.

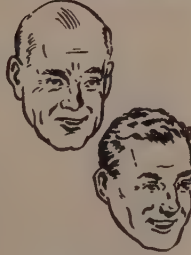
Hymns: Awake My Soul. Lord of Life and King of Glory. Lord, Speak to Me.

Lesson: Ruth 1:1-18. Text: Ruth 1:16. "Thy people shall be my people, and thy God my God."

The story told in the Book of Ruth is both touching and instructive. Because of a famine, Elimelech and Naomi his wife moved from Bethlehem to Moab. Their two sons married foreign girls. The three men died and Naomi resolved to return to her native land.

The day of parting came. Orphan was content to stay in her own land. But Ruth begged to be permitted to go

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26	36.78	49.95	40.28	55.23	43.48	60.00
27	38.21	51.83	41.93	57.41	45.33	62.51
28	39.75	53.83	43.68	59.73	47.33	65.20
29	41.41	55.96	45.58	62.23	49.43	68.01
30	43.16	58.23	47.61	64.88	51.71	71.06
31	45.03	60.63	49.76	67.71	54.16	74.31
32	47.00	63.15	52.05	70.73	56.78	77.83
33	49.16	65.88	54.56	74.01	59.61	81.58
34	51.40	68.75	57.20	77.45	62.63	85.60
35	53.83	71.83	60.03	81.13	65.88	89.91
40	68.83	90.68	77.68	103.96	86.46	117.13
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with Naomi. She said, "Entreat me not to leave thee, . . . thy people shall be my people, and thy God shall be my God."

Naomi must have been a fine character. She was deeply religious. She lived in touch with God. Dr. Schaff comments: "Naomi is one of the most pathetic characters in all history and engages our attention by her calm and unselfish conduct in the hour of affliction."

Calm and unselfish conduct is a potent influence. It is, or should be, characteristic of every Christian's life.

People are influenced more by example than by anything else. As Dr. William Ellery Channing said: "Others are affected by what I am and say and do. And these others have also their spheres of influence. So that a single act of mine may spread in widening circles through a nation of humanity."

It is said that Robert Louis Stevenson was drawn to Thoreau as steel to a magnet. He wrote: "Upon me this pure, narrow, sunnily ascetic Thoreau had exercised a great charm. I have scarce written ten sentences since I was introduced to him, but his influence might be somewhere detected by a close observer."

It is said that the mother of Robert Burns used to give wings to the wearied hours of her checkered life by singing songs and ballads. It is not surprising that he caught her spirit and became the great poet of Scotland.

"Influence never dies. Every act, emotion, look and word makes influence tell for good or evil, happiness or woe, through the long future of eternity."

The way to live is described in these lines by an unknown author.

Trying to be happy
When the day seems long;
Trying to be cheerful
When everything goes wrong.

Trying hard to do
The very best you can;
Trying not to hinder,
But to follow your fellow man.

Trying to be thoughtful,
Learning how to give;
Trying to be perfect—
That's the way to live.

* * *

October 22.

Topic: The Problem of Controversy.

Hymns: O Lord, Our God, Thy Mighty Hand. At Length There Dawns the Glorious Day. Through the Night of Doubt and Sorrow.

Lesson: John 7:1-10. Text: John 7:12. "For some said he is a good man: others said, Nay but he deceiveth the people."

Jesus was on his final trip to Jerusalem. His brethren were skeptical. The people were divided in their opinions of him. But Jesus was not perturbed.

When Jesus reached Jerusalem, he was the chief topic of conversation. "And there was much discussion about him among the mass of the people. Some said, 'He is a good man,' but others said, 'No, he is giving people false ideas.'" (Basic English).

This controversy continued all through the "Last Days." Verse 43.

Jesus had frankly stated that there would be sharp differences of opinion about him. Luke 12:49-53.

The years pass but human attitudes remain the same. Man has always been a controversialist, and he will ever remain so. Ardent advocates of church union must take that into consideration.

Milton believed that controversy was a good thing. He wrote: "There is no learned man but will confess he hath much profited by reading controversies; his senses awakened, his judgment sharpened, and the truth which he holds more firmly established. In logic they teach that contraries laid together more evidently appear, and controversy being permitted, falsehood will appear more false and truth more true."

In view of man's controversial nature, what should our attitude be?

We can refuse to enter into controversy. When old Commodore Vanderbilt was asked for his secret of success, his answer was, "Keep your mouth shut."

We may raise objections to the arguments of others. It is said that Mr. Jinnah, the Indian statesman, "has a difficulty for every solution."

We may recognize our own limitations. Hector Berlioz, the French composer (1803-69), one day received a visit from an unknown composer, who had brought him a musical score for criticism. Finding the piece to possess very little merit he dismissed the visitor. As the latter was going down the stairs, Berlioz rushed out on the landing, and leaning over the banister cried, "Monsieur!" The visitor stopped. "Monsieur, you know I may be wrong. Other people were so stupid as not to understand me. Perhaps I am as stupid as they are in not understanding you."

A final word from F. W. Robertson, the famous English preacher. "Disagreement is refreshing when two men lovingly desire to compare their views to find out truth. Controversy is wretched when it is only an attempt to prove another wrong. Religious controversy does only harm. It destroys humble inquiry after truth, and throws all the energies into an attempt to prove ourselves right, a spirit in which no man gets at truth."

* * *

October 29. (World Temperance Sunday. Reformation Sunday).

Topic: A Timely Warning.

Hymns: Christ Whose Glory Fills the Skies. My Faith Looks Up to Thee. Father, to Us, Thy Children Humbly Kneeling.

Lesson: Isaiah 5:1-12. Text: Isaiah 5:11. "Woe to them that rise up early in the morning, that they may follow strong drink: that continue until night, till wine inflame them."

All down the ages a grim warning has been sounded. It is this, "Woe to those who get up early for a drinking bout, who sit far into the night, heated by their wine, revellers with lyre and lute, with tambourine and flute! They heed not what the Eternal has in hand, they never see what he is doing." 11, 12. (Moffatt).

Never was this warning more needed than it is today. Never was drinking so prevalent and so injurious as now.

The students and faculty of a high school agreed to pay the funeral expenses of the athletic hero of the school who died as a result of an auto accident. The principal said that not only was he one of the greatest athletes in the school's history, but he was universally respected for his outstand-

ing qualities. His fatal mistake was going on a drinking party with some other students.

The head of the Woman's Bureau of Police in Washington, D. C., said: "Drunken women are our greatest problem. . . . They come from the upper crust as well as from the riffraff. We get debutantes, college girls in their teens, women of wealth and social leaders. . . . Some of them arrive in a wind-mill condition with arms and legs waving around in every direction. They scream and carry on and use dreadful language."

Two boys were placed on trial for a shocking murder. Both were sixteen years old. They pleaded guilty. The mother of one of the boys said on the witness stand that she was responsible for his downfall. Her drinking had led him astray.

The drink problem is still unsolved. Restrictive measures have had no permanent effect. License, prohibition, state control—all these have been tried and they have failed. How can we meet the grim problem that confronts us?

1. We must sound, loud and long, a note of warning. Young people especially need to be warned.

Judge Lewis Drucker of the Cleveland Municipal Court, wrote: "You are deluded into believing that you will be able to stay out of the group of chronic alcoholics after you have started drinking, by simply believing that you will be one of the fortunate drinkers. The chronic alcoholic and excessive drinker is a graduate of the moderate drinker. Too frequently youth, because of its supreme confidence, dismisses the problem of alcoholism with a laugh. . . . Dr. Charles Mayo estimates that three out of every ten who start to use alcohol in moderation become victims of alcohol."

2. We must insist on the practice of total abstinence as the only safe course. The moderate drinker is playing with fire.

3. We must tell the victims of alcohol that there is hope for them.

H. H. Hadley went into the Mission in New York conducted by his brother. He said: "But I saw Jesus at the Mission. I believe it was a miracle as much as any Christ performed. That night I fell in love with Christ. O Jesus, how I love thee! I have loved him ever since. My appetite has gone. I used to get up in my sleep and go to a closet for a drink. All this went and profanity with it."

* * *

November 5. (World Peace Sunday).

Topic: Room for All.

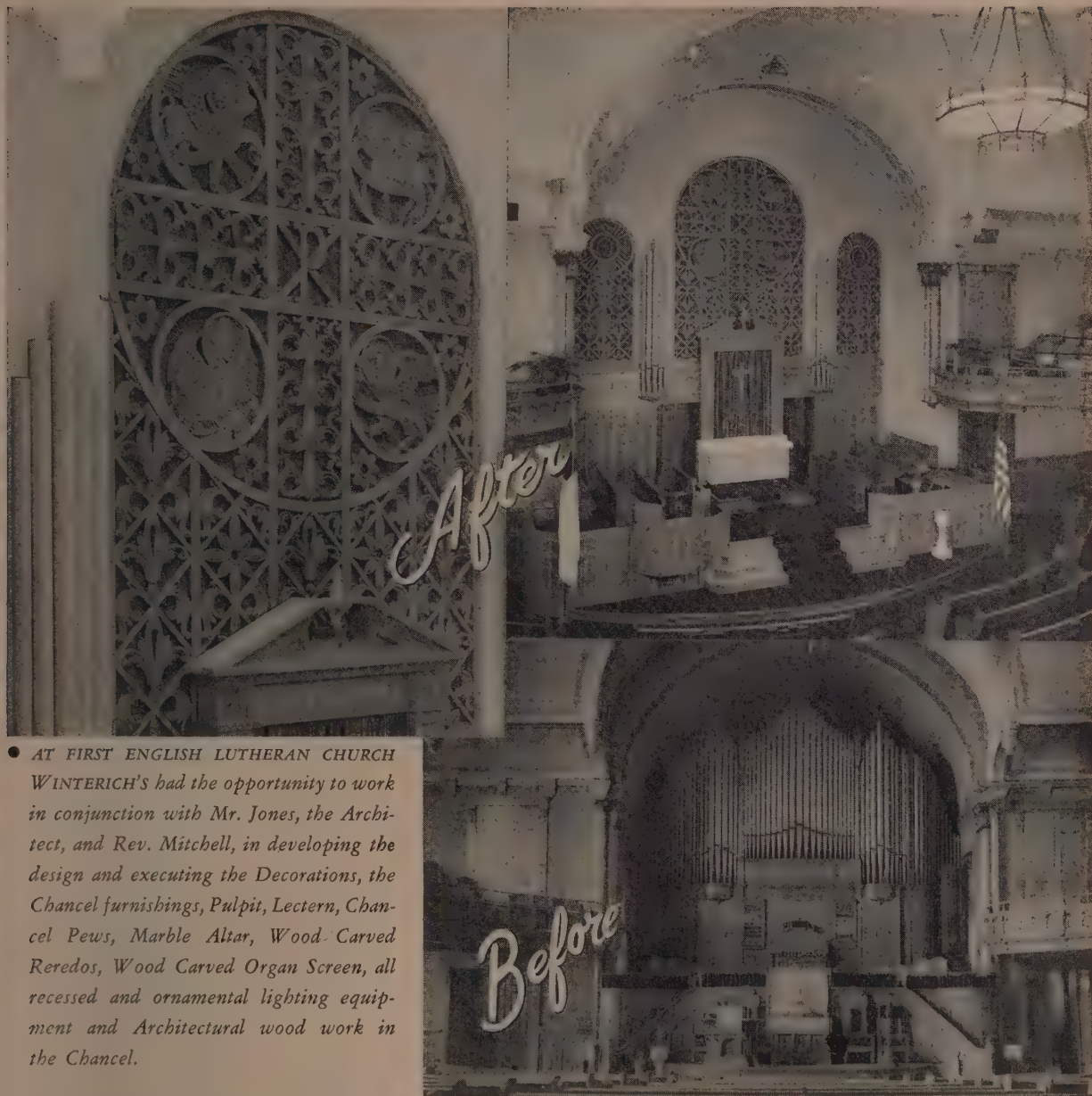
Hymns: God of the Nations. My Country Is the World. Father Eternal.

Lesson: Genesis 26:17-25. Text: Genesis 26:22. "For now the Lord hath made room for us, and we shall be fruitful in the land."

That war is the greatest deterrent to human progress is universally recognized. Why then does war persist?

Prince Eugene furnishes the answer. "The thirst of renown sometimes insinuates itself into our councils under the garb of national honor. It dwells on imaginary insults, it suggests harsh and abusive language, the people go on from one thing to another till they put an end to the lives of half a million of men."

The folly of war was set forth in a poem that appeared in *Life* (English) during World War I.



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Sing a song of Europe,
Highly civilized,
Four-and-twenty nations
Wholly hypnotized.
When the battles open
The bullets start to sing,
Isn't that a silly way
To act for any king?

The kings are in the background
Issuing commands,
The queens are in the parlor
Per etiquette's demands,
The bankers in the counting-house
Are busy multiplying,
The common people at the front
Are doing all the dying.

A little story in Genesis 26: 17-22
points a moral for today. It is a story
of a dispute over water.

"When the herdsmen of Gerar quar-
relled with Isaac's herdsmen, saying,
'This water belongs to us,' he called the
well Esek (quarrel) because they had
quarrelled with him. Another well was
then dug, and over that they quarrelled
too, so he called it Sitnah (feud).
Changing his quarters, he dug another
well, they did not quarrel over that, so
he called it Rehoboth (room)—'surely,'
he said, 'the Eternal has made room for
us now, so that we can prosper in the
land.'" 19-22. (Moffatt).

There is plenty of room on the earth
for everybody. If nations would cease
their quarrelling and develop the land
they already possess prosperity would
ensue and universal peace would be es-
tablished. The Eternal has made room
enough for all if only we seek it in the
right spirit and seek it together.

In his *Essays* Ruskin wrote: "Precise-
ly according to the number of just men
in a nation is their power of avoiding
either intestine or foreign war. All
disputes may be peaceably settled if a
sufficient number of persons have been
trained to submit to the principles of
justice. The necessity for war is in
direct ratio to the number of unjust in-
capable of determining a quarrel but
by violence."

November 12.

Topic: How to Walk.

Hymns: Come, My Soul, Thou Must
Be Waking. Walk in the Light. Lead,
Kindly Light.

Lesson: Ephesians 5:1-13. Text:
Ephesians 5:8. "Walk as children of
light."

Life is made up of sunshine and
shadow. This holds good in the realm
of nature. It also holds good in the
moral and spiritual realm.

The Bible writers are very specific
in their statements about the necessity
of avoiding the dark side of life, and
of walking where the sun shines.

Paul was especially emphatic on this
matter. Again and again in his letters
he urged Christians to take advantage
of their privilege as children of the
light.

Writing to the Ephesians he said,
"For while once upon a time you were
darkness, now in the Lord you are
light: lead the life of those who are
children of the light (for the fruit of
light consists in all that is good and
right and true)." 8, 9. (Moffatt).

Walking in the light the Christian
exhibits the things that are good and
right and true.

Sir Oliver Lodge, the eminent Eng-
lish scientist, was once asked this ques-

tion by a group of ministers: "What is
the distinctive character of manhood?"
He replied, "The distinctive character
of man is that he has responsibility for
his acts, having acquired the power of
choosing between good and evil, with
freedom to obey one motive rather than
another."

Another question was put to him.
"What is the duty of man?" He replied,
"To assist his fellows, to develop his
own higher self, to strive toward good
in every way open to his powers, and
generally to seek to know the laws of
nature, and to obey the will of God in
whose service alone can be found that
harmonious exercise of the faculties
which is synonymous with perfect free-
dom."

That perhaps is too much to expect
from the average man. But it is not
too much to expect of the Christian.
Peter wrote, "But you are the elect
race, the royal priesthood, the conse-
crated nation, the people who belong
to him, that you may proclaim the won-
drous deeds of him who has called you
from darkness to his wonderful light.
Live like free men, only do not make
your freedom a pretext for misconduct:
live like servants of God." I Peter 2:
9, 16. (Moffatt).

With Annie Johnson Flint we can
pray:

Go with me, Master, by the way,
Make every day a walk with thee;
New glory shall the sunshine gain,
And all the clouds shall lightened be.
Go with me on life's dusty road
And help me bear the weary load.

Bide with me, Master, all the way,
Though to my blinded eyes unknown;
So shall I feel a Presence near
Where I had thought I walked alone.
And when, far spent, the days decline,
Break thou the bread, dear Guest of
mine!

November 19. (Thanksgiving Sun-
day).

Topic: A Timely Suggestion.

Hymns: Come Ye Thankful People
Come. Praise Be to God. Now Thank
We All Our God.

Lesson: Leviticus 23:39-44. Psalm 67.
Text: Psalm 67:3. "Let the people
praise thee, O God; let all the people
praise thee."

Psalm 67 is a little gem. It is short
and joyful. It was probably written
for use at the Feast of Tabernacles,
one of the great Jewish feasts. This
feast was designed to commemorate
the tent life of the Israelites during
their wanderings.

The place for keeping the feast was
Jerusalem. Booths, made of the
branches of trees, were erected on the
tops of the houses. The city presented
a gay and picturesque sight. It was
an occasion for worship and rejoicing.

Our Thanksgiving Day is a counter-
part of the Feast of Tabernacles. It is
designed to be a day of worship and
praise. It is proper that the day should
be spent in these exercises.

As a preacher of the last century
said: "If gratitude is due from children
to their earthly parent, how much more
is the gratitude of the great family of
men due to our Father in heaven?"

The Psalmist asks for world-wide
praise. Moffatt's translation of the
verse reads, "O God, may the world
praise thee, may all races praise thee,

may the nations sing for joy." The Psalmist gives three reasons why praise should be universal.

1. God rules the earth justly. That is an important consideration. When Abraham made his persistent plea for Sodom, the Eternal is represented as saying, "Shall not the Judge of all the earth do right?" Genesis 18:25.

Longfellow wrote, "Man is unjust, but God is just; and finally justice triumphs."

2. God guides the nations. If we are to retain our sanity in this age of conflict and chaos we must ever bear in mind that God has never relinquished his control over human affairs.

Hitler believed that he had a divine mission. His two aims were to make himself master of Germany, and to make Germany master of the world. For twelve years he ruled the nation autocratically. He led it to great military triumphs. Then came disaster and collapse. That has been the fate of every leader who ignored the overruling providence of God.

3. The earth has yielded her harvest. Unfortunately this cannot be said of all countries. The devastation resulting from war has not yet been fully overcome. Here is another startling fact—the population of the earth increases 20,000,000 every year. Think of it, 20,000,000 more mouths to feed every year!

But America has been signally blessed. Our harvests in recent years have exceeded all expectations. Our own people have been fed lavishly and large surpluses have been sent to the needy throughout the world.

The Psalmist looked for the day when on account of his blessings men would revere God "to the world's far end." That day has not yet come. Speedily may it dawn!

Chaucer gave this piece of sane advice:

What God doth send, receive in gladness;

To wrestle for this world foretells a fall.

Here is no home, here is but wilderness;
Forth, pilgrim, forth, up, beast, and
leave thy stall!

Know thy country, look up, thank
God for all:

Hold the high way; thy soul the pioneer,

And Truth shall make thee free, there
is no fear!

* * *

November 26. (Men and Missions Sunday).

Topic: Witnessing for Christ.

Hymns: Lord God of Hosts. Heaven Is Here. O Master, Let Me Walk With Thee.

Lesson: Acts 22:1-6. Text: Acts 22:15. "For thou shalt be his witness unto all men of what thou hast seen and heard."

The Book of Acts is the outstanding historical document of the early Christian movement. It records the beginnings and progress of Christianity.

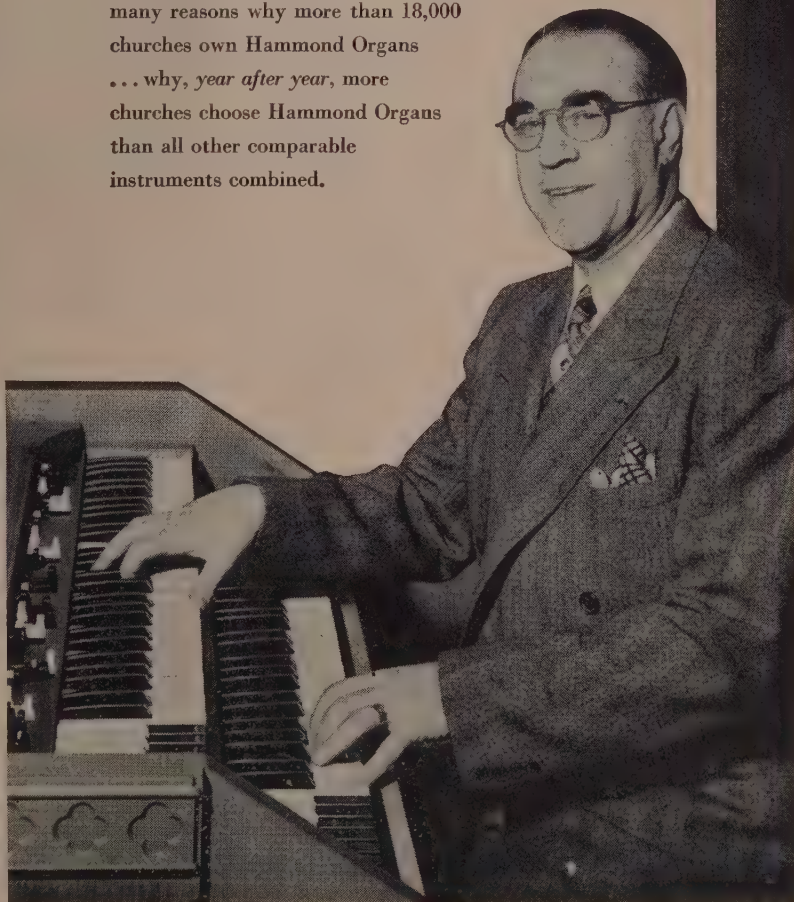
Jesus told the apostles they would receive power after the Holy Spirit came upon them. They would be his witnesses in Jerusalem, in Samaria, and to the uttermost part of the earth. 1:8.

Immediately the apostles met with opposition. The officials were greatly troubled by their preaching, so they put them in prison. But not before they had won 5,000 converts.

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Saul of Tarsus was converted and became a zealous worker. He travelled extensively and established a number of churches. He was then arrested in Jerusalem. He asked to be permitted to speak in his own defense. When permission was given he told the story of his life.

Paul relates that when Ananias had restored his sight, he made this statement, "You have been marked out by the God of our fathers to have knowledge of his purpose, and to see the Upright One and to give ear to the words of his mouth. For all will be a witness for him to all men of what you have seen and of what has come to your ears." 14, 15. (Basic English).

Every Christian should be a witness. It is only thus that the knowledge of Jesus can be carried to all men. Henry Dana Ward wrote: "It is a truth that stands out with startling distinctness on the pages of the New Testament, that God has no sons who are not servants."

There are different ways of witnessing. It is said that Dr. Chalmers succeeded in getting an old infidel shoemaker to go to church, to the amazement of the community. When the shoemaker was questioned, he said, "Why mon, he kens about leather." Dr. Chalmers had won him, not by preaching to him, but by talking intelligently about making shoes.

A teacher in one of the slum churches of New York, noted one day the absence of some members of his class. On calling at their home he met for the first time the father, an anarchist and a drunkard. He took him to the Water Street Mission where he accepted Christ as his Saviour. The convert started services in the basement of the church. They were so successful that he gave up his business and devoted all of his time to mission work.

The greatest Nonconformist ministry of the early nineteenth century was probably that of Charles Haddon Spurgeon. He began life as an usher in a boys' school. One Sunday he visited the nearby Primitive Methodist Chapel. There he listened to a lay preacher who stumbled through a poorly delivered sermon, with the constant repetition of his text. This fastened itself in the mind of the youth and on that memorable Sunday evening Spurgeon was converted. Without his message the great work of Spurgeon might never have materialized.

* * *

ADVENT AND CHRISTMASTIDE

December 3.

Topic: Back to Bethlehem.

Hymns: O Come, O Come, Emmanuel. Watchman, Tell Us of the Night. It Came Upon the Midnight Clear.

Lesson: Luke 2:8-20. Text: Luke 2: 15. "The shepherds said one to another, Let us now go even unto Bethlehem."

"It is time for a sin and self-ruined world to go to Bethlehem again, take account of what began there and ask if all that Bethlehem cradled is not the only way and power that can save us, and keep us safe. We have too many futile treaties of capitals and palaces. Only a treaty of Bethlehem can end our age-old warrings."

What do we find at Bethlehem? A divine revelation. God revealed himself to men.

An early Christian writer said:

"Many were the forms and fashions in which God spoke of old to our fathers by the prophets, but in these days at the end he has spoken to us by a Son—a Son whom he appointed heir of the universe, as it was by him that he created the world." Hebrews 1:1, 2. (Moffatt).

What do we find at Bethlehem? An announcement of peace. "Peace on earth."

Matthew Henry, the versatile commentator, wrote: "Peace is such a precious jewel that I would give anything for it but truth."

And Shakespeare wrote: "A peace is of the nature of a conquest, for then both parties nobly are subdued, and neither party loser."

What do we find at Bethlehem? Good will. "Good will toward men."

Dryden, the English poet and author, wrote: "Affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue—I mean good nature—are of daily use; they are the bread of mankind and the staff of life."

Washington Irving wrote: "A kind heart is a fountain of gladness, making everything in its vicinity freshen into smiles."

Peace, good will—these are the things the world is asking for. Men everywhere are beginning to realize they are to be found only in the Christian revelation.

An influential Chinaman has lately declared that in the new education of the Chinese must be included the "Jesus religion," because it has become evident that Western nations find through it what gives them leadership in the world.

And a former premier of Japan, Higasi-Kuni, urged Christian missionaries to stay in Japan, "to help raise morals and uproot hatreds."

O Lord, there sit apart in lonely places, At this, the gladdest time of all the year,

Some stricken ones with sad and weary faces,

To whom the thought of Christmas brings no cheer.

For these, O Father, our petition hear And send the pitying Christ Child near.

* * *

December 10. (Bible Sunday).

Topic: A Source of Light.

Hymns: The Heavens Declare Thy Glory. Lamp of Our Feet. Holy Father, Thou Hast Given.

Lesson: Psalm 119:129-144. Text: Psalm 119:130. "The entrance of thy word giveth light."

The world is faced with problems galore. The average man is perplexed and fearful. Before his death, Gandhi made this statement, "I found through my wanderings in India that my country is seized with paralyzing fear."

The attorney of a California woman accused of killing her husband, said she was suffering from "psychosis Americana." She is not the only one.

Is there any source of help for the perplexed and fearful? The Psalmist makes a suggestion, "The opening of thy words giveth light; it giveth understanding to the simple." (American Revision).

Many have found that to be true. A physician prescribed Bible reading to a patient. He turned to his desk, there worn and marked lay an open Bible. "Madam," he said with deep earnest-

ness, "if I were to omit my daily readings of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case calls not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription and I knew it would cure."

It has been said that, other things being equal, the political power and success of nations is in direct ratio with their fidelity to the Word of God. When a pagan ambassador asked Queen Victoria the secret of England's greatness, she gave him a Bible and said, "That is the secret of the greatness of England." In the Centennial Letter which the President addressed to the American Sunday schools, he said, "To the influence of the Bible we are indebted for all the progress made in true civilization."

What version of the Bible shall we use? The author of the Book of Ecclesiastes wrote, "Of the making of books there is no end." Today we might say, "Of the making of translations of the Bible there is no end."

These modern translations have their place, but for the average reader the King James' Version remains the best.

A speaker said: "I have mentioned the Authorized Version, and I want to add a word or two about it. It is beyond my power to express the unapproachable place which the Authorized Version holds in the peerage of words. Its music, its undying harmonies, its majesty as of some vast cathedral—all these have become part of our language, and through the life of the nation a part of ourselves. . . . I ask myself again if we are to forget this heritage, this priceless treasure, and whether now the rising flood tide of cheap patter is to sweep everything away."

Bertha Gerneaux Woods prayed:

Open my eyes, dear Lord, that I may see Each message that thy Word would speak to me,

Lest, reading lightly, heedlessly, I miss Some shining truth from thee! I beg for this,

Oh, blessed Holy Spirit, linger near!

* * *

December 17.

Topic: Merry Christmas!

Hymns: Angels From the Realm of Glory. All My Heart This Night Rejoiceth. Joy to the World.

Lesson: Matthew 2:1-12. Text: Proverbs 15:13. "A merry heart maketh a cheerful countenance."

"A merry heart maketh a cheerful countenance," wrote an ancient sage. Or, as Moffatt translates it, "A glad heart makes a cheerful face." Dummelow's Commentary says that the word "merry" should be translated "cheerful." But "merry" is a good translation. It is an Anglo-Saxon word meaning "overflowing with good humor."

The Saxons called December Heligh-Month—the holy month, because therein falls the Christmas celebrations of Christ's nativity. "And so the circle of the year is completed to the sound of bells which ring out the message of hope and goodwill. They make December the happiest month of all."

Millions of cards have already been sent out bearing the legend "Merry Christmas." According to a British



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broadcaster, "The greeting 'a Merry Christmas and Happy New Year,' first appeared in 1843 when John Calcott Horsley, R.A., one of the many Victorian painters and illustrators, designed the first Christmas card.

"It was commissioned by Sir Henry Cole, who was a personal friend of the Prince Consort. It was about the size of an ordinary post card, and consisted of three scenes framed by a kind of trelliswork. The side pictures showed the feeding and clothing of the poor, the center, the family Christmas dinner—the two traditional accompaniments of Christmas—good works and good fare."

Christianity is a joyous religion. In his letter to the Philippians, Paul wrote, "Be glad in the Lord at all times, again I say, be glad." 4:4. In fact it might be said that gladness is the dominant note in the New Testament.

So as Christmas approaches let us follow the advice of Dickens' Mr. Pecksniff, "Let us be merry."

Shakespeare wrote: "Frame your mind to mirth and merriment, which bar a thousand harms and lengthens life."

Let us join Ruth Winant Wheeler in her request:

God, give me a song for the world that's glad

When cometh the Christmastide,
For fain would I teach the world a song
Joyous and free and clear and strong,
Gladness to bring to the Christmas throng.

To add to the joys of joyous men,
Full in Excelsis sing again.

Low and sweet, low and sweet
Down in my heart these words repeat:
Jesus the Saviour is born.

"Be cheerful always. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart and brain but will lift sooner for a person of determined cheerfulness."

"And after hearing the king, they went on their way; and the star which they saw in the east went before them, till it came to rest over the place where the young child was. And when they saw the star, they were full of joy." Matthew 2:9, 10. (Basic English).

* * *

December 24. (Christmas Sunday).

Topic: The Old, Old Story.

Hymns: Hark! the Herald Angels Sing. Come, All Ye Shepherds. It Came Upon the Midnight Clear.

Lesson: Luke 2:8-20. Text: Luke 2:8. "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night."

Many years ago, Katherine Hankey wrote a hymn with the haunting refrain:

Tell me the old, old story,
Tell me the old, old story,
Tell me the old, old story
Of Jesus and his love.

At the Christmas Season our thoughts turn instinctively to it. It has been appropriately named, "The Greatest Story Ever Told."

Luke tells the story dramatically. He pictures the shepherds watching their flocks. The appearance of an angel from God. The presence of a band of angels singing:

Glory to God in the highest,
And on earth peace
Among men in whom he is well pleased.

Then he relates the visit of the shepherds to Bethlehem where they saw the child "in a place where the cattle were."

One outstanding feature of the story is that the shepherds returned to their homes "praising God for all the things they had seen and heard." The Christmas story should occasion joy today.

A second outstanding feature of the story is that the shepherds made known what had been told them about the child. The Christmas story should be repeated perennially. The world needs to hear it.

A third outstanding feature of the story is that all who heard the shepherds' report wondered at the things that were told them. The Christmas story will ever excite wonder in human hearts.

In his book, *Jesus Christ, God, God and Man*, Lacordaire writes: "The field of the shepherds is still there, flocks feed in the winter under the olives as in the days of Jesus, in the fields where the grass still grows green, and the anemones flower. Worship has never left the place where shone the brightness of the birthday dawn of Christ."

But time has brought great changes in the Holy Land. Basil Mathews wrote: "As I sit at my desk thinking about the world into which Jesus came compared with the world today, and trying to see whether God is today preparing the world for the triumph of Christ as he was preparing it then for our Lord's coming, my eyes light upon a photograph that I took a few years ago of the Virgin's Well at Nazareth." (A Syrian girl is approaching the well.) "Just behind her is a notice board, in capital letters in English are the words 'Speed Limit Through Nazareth Ten Miles Per Hour.' Underneath this the same order in Arabic. At the bottom is the identical instruction in Hebrew. How utterly twentieth century is this notice controlling motor traffic!"

Will peace eventually come to the modern world? James Russell Lowell answers, Yes. He wrote:

So shall we learn to understand

The simple faith of shepherds then,
And, kindly clasping hand in hand,

Sing "Peace on earth, good-will to men."

For they who to their childhood cling,
And keep their natures fresh as morn,
Once more shall hear the angels sing,
"Today the Prince of Peace is born."

* * *

December 31.

Topic: A Motto for the Coming Year.

Hymns: Standing at the Portal. All Beautiful the March of Days. Another Year of Setting Suns.

Lesson: Philippians 2:1-13. Text: Zechariah 7:9. "Execute true judgment, and show kindness and compassion every man to his brother."

We deplore the evil that exists today. But evil has ever been rampant in the world. Plutarch, the Greek, said: "Wickedness is a wonderfully diligent architect of misery, and shame, accompanied with terror, commotion, remorse and endless perturbation."

In Zechariah's time the Jews were engaged in a church building project. They were planning the rebuilding of the temple. He was all for it, but he impressed upon the people the necessity of correcting their moral and

spiritual lives in accordance with God's standard.

The prophet told the Jews that God had been sore displeased with their fathers. He said: "Did not the Eternal send this loud message by the former prophets, these orders from the Lord of hosts? — administer genuine justice, practice kindness and compassion towards each other, oppress not the widow, the orphan, the foreigner, or the poor, and never plot evil in your hearts against each other. But they would not listen." 7:8-11. (Moffatt).

Here are two suggestions for the coming year.

1. Administer genuine justice. Today injustice is prevalent to an alarming extent. But there is a better way.

It is said that the Duke of Wellington purchased a farm. When the purchase was completed his steward congratulated him upon making a good bargain as the seller was forced to part with it. "What do you mean by a bargain?" asked the duke. The steward replied, "It was valued at 1100 pounds and we have got it for 800 pounds." "In that case," said the duke, "you will carry the extra 300 pounds to the seller and never talk to me of cheap land again."

2. Practice kindness and compassion. Drew Pearson relates this incident.

A crippled beggar was pushing his wheel chair along a rainy Washington street. The tires slipped and the chair would not budge. A stranger hurrying through the drizzle, stepped over and gave the wheel a push, and asked where he was going. "To the Union Station," was the reply, "to get out of the rain." The stranger offered to push the chair to the station. "Work for the government?" asked the cripple, "where do you work?" "Over in the court." "Which court?" "The Supreme Court." "Which one are you?" the cripple asked. Only then did he learn that the man who had befriended him was Justice Harold H. Burton of Cleveland.

You may recall William Penn's words: "I expect to pass through life but once. If therefore there be any kindness I can show, or any good thing I can do to any fellow-being, let me do it now, and not defer or neglect it, as I shall not pass this way again."

If we knew the cares and sorrows
Crowded round our neighbor's way,
If we knew the little losses,
Sorely grievous day by day,
Would we then so often chide him
For the lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our hearts a stain?

* * *

EPIPHANY

January 7. (Week of Prayer).

Topic: Prayer With Confidence.

Hymns: O Gracious Father of Mankind. God of the Nations. God the Triumphant.

Lesson: I John 5. Text: I John 5:15. "We know that we have the petitions that we desired of him."

The theme of the First Letter of John is fellowship with God. Its purpose was to bring its readers into that fellowship and to insure them against losing it. 1-3.

The writer makes a very positive statement about prayer. "Now the confidence we have in him is this, that he listens to us whenever we ask any-
(Turn to Page 56)

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Flexible Publicity for Churches

The Vari-Typer Has Many Uses

*by William M. Hunter**

THAT composing machine known as the Vari-Typer offers the church one of the most flexible media for publicity I have yet seen. Now that factory rebuilt models are available, the cost is not prohibitive, either.

The Model DA-11 will be the one most churches will use. New models cost as follows: with two horizontal spacers, 12 and 16 to the inch, \$525; with four horizontal spacers, 10, 12, 14 and 16 to the inch, \$675. These models have an 11-inch carriage, open at the ends, permitting any width paper or stencil being inserted, though typing columns up to about 7½ inches wide. A limited number of factory rebuilt machines, with the same one-year guarantees as new ones, cost from \$100 to \$150 less than new models when available. The company also has an economical servicing program on new and rebuilt machines which prolong their life immensely.

Vari-Typers without the automatic column justification cost even less, of course. These machines can be manually justified, however, by means of special back-spacers, there being a whole back-spacer as on regular typewriters and a half back-spacer, for split spacing.

Fonts of type run \$17.50 per face. They come in hundreds of styles, including especially made foreign-language faces as well.

The average typist can learn to operate the Vari-Typer in a short length of time. The Ralph Coxhead Corporation† conducts schools for this purpose, although the writer of this article managed to teach himself not only to justify from two-inch to four-inch columns as the instruction book shows, but also to justify columns up to 7½ inches wide on the DA-9 model he owned.‡

*Minister, John Hall Memorial Presbyterian Church, New York 21, New York.

†Ralph C. Coxhead Corporation, 720 Frelinghuysen Avenue, Newark 5, New Jersey. This corporation manufactures and distributes the Vari-Typer.

‡At the time I wrote this article I had an older model, with a 9-inch carriage, with two horizontal spacers, 12 and 16 to the inch. Between then and correcting the galley proofs, I traded that machine in on a newer model, the DA-11, which has four horizontal spacers, 10, 12, 14 and 16 to the inch, and an 11-inch carriage. Most of my experiences with the former model are the basis of this article, though since writing it, I have found that the only basic change is the increased ease of operation more recent models have over those 12 years old, as my former model was.

By "justify," we mean it is possible to type copy so that the right-hand margin comes out square, just like the left, producing an effect similar to the type column comprising this page you are now reading in this magazine, or like the columns in your daily paper.

In fact, during the recent typographical strike of long duration in Chicago, Vari-Typers were used to set up the copy which was then made into a line cut engraving, the result not greatly different in finished result from the usual linotype-set copy.

My Vari-Typer has an automatic column justifier, and those prices quoted for rebuilt machines have this feature. Other models, however, do not have the automatic feature, but do have the whole and half back-spacer lever which greatly facilitates manual justification of the column. Naturally, the automatic method is more speedy

(Turn to Page 54)



Rev. William M. Hunter
director

Mrs. Karl Heinle
accompanist

featuring, as guest artists

Mrs. Margaret Jayne
soprano soloist

Mr. Jacob Porter
cornettist

First Presbyterian Church of Florida, New York
October 28, 1949

Hopewell Presbyterian Church, Thompson Ridge, New York
November 4, 1949

Hamptonburgh Presbyterian Church
of Campbell Hall, New York
November 11, 1949

THE PROGRAM

Salutation: Our musical way of greeting you!

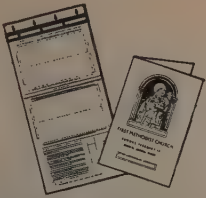
Songs for the joy of singing: Familiar or lively tunes
DRINK TO ME ONLY WITH THINE EYES Roy Ringwald Arr.
HEADIN' FOR THE LAST ROUNDUP Billy Hill
HARVEST TIME (Huppadah) John Bollenbach

Our Soprano Soloist sings: Mrs. Margaret Jayne
BROWN BIRD SINGING Haydn Wood
PETER PAN William Stickles
MY LOVER IS A FISHERMAN Lily Strickland

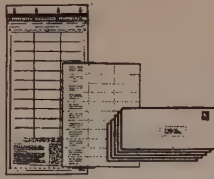
The minister who uses the Vari-Typer has available many different type faces. His duplicating and offset compete with printing.

So, in speaking of a DA-9 model, I refer to work on the older, and more limited machine. Three months' heavy use of the DA-11 (which can

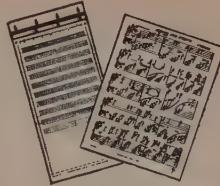
be secured with either the 12 and 16 spacers or the 10, 12, 14 and 16 spacers) bears this out fully.



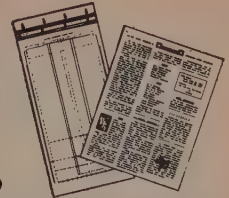
7
4-Page Folder Stencil Sheet
full instructions and guide marks make it easy to prepare church calendars on standard carriage typewriter.



8
Addressing Stencil Sheet
makes your mimeograph an addressing machine.



9
Music Manuscript Stencil
has 10 die-impressed staves. Provides new low-cost way of making copies of music manuscripts.



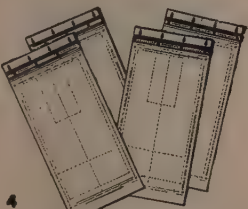
10
Newspaper Stencil Sheet
carries 2 and 3 column rulings to simplify preparation of church newspapers.



6
Church Portfolio
many ideas, easy-to-trace drawings and headings suitable for all church activities.



5
Church Inserts
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Stencil Sheets
4 types. With or without film-topping. A stencil sheet for every need and budget.



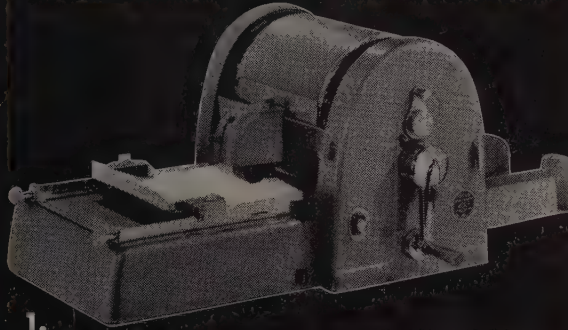
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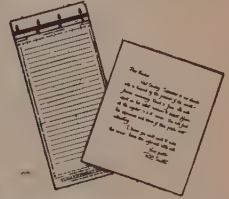


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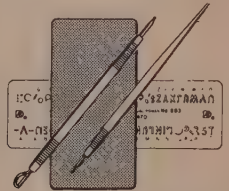


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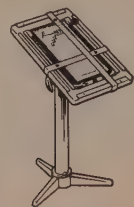
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Flexible Publicity for Churches

(From Page 52)

in operation.

My Vari-Typer can utilize three types of ribbons for special effects. The standard cloth, ink-impregnated ribbon such as is used on the typewriter, can be used, though for the smaller fonts the effect is not as attractive as it might be. On the larger faces and spacings, it is good for the regular typewriter effect. There is also a special carbon-coated paper ribbon (usable only once) which is used for most work, especially for copy which is to be reproduced by photo-offset. The attached samples were made in this manner for photo-offset reproduction. As a rule this is done to finished scale, and is not reduced, though that can be done when desired.

When mimeographing or stencil duplicating, there is a special uncoated paper ribbon which permits a clear stencil-cut without gumming up the type faces with particles from the stencil.

An enquiry directed to the Ditto Duplicating Company brings the reply that that spirit duplication process can also utilize the Vari-Typer as effectively as it can use the standard typewriter.

One of the big advantages of the Vari-Typer for church publicity in addition to its justification feature is that by means of this machine the stencil duplicator, the spirit duplicator, or photo-offset can be utilized to create an effect comparable with most good printing jobs but at a drastically reduced cost.

On my Model B-A 7 machine, with 12 and 14 spaces to the horizontal inch, the 14-space line is equivalent roughly to the elite type on a typewriter in space consumed, while the 12-space line is proportionately smaller, roughly equivalent to 8-point space in a newspaper. Using the 14-space, with suitable size type faces, a sheet of paper 8 1/2" x 11" can accommodate almost as much copy, without undue crowding, as the standard size typewriter, which has 12 spaces to the inch, on an 8 1/2" x 11" sheet, depending, of course, upon the type of vertical spacing used.

Before I left my last parish in Florida, New York, I set up on the Vari-Typer a bulletin presenting five complete orders of worship on an 8 1/2" x 14" sheet, both sides, folded to a 7" x 10 1/2" page with two and one-half inch columns, three-quarters inch top, bottom, and side margins, and three-eighths inch center margins. Legibility is better than with the average newspaper. At a cost of less than fifteen dollars, 500 copies of this program were run off. The total copy-area of the four pages ran to 154 square inches, set



The Vari-Typer looks like a typewriter and takes about the same space.

comfortably solid. Vari-Typed copy was "brightened" with regularly typewritten copy, cuttings from the hymnal and a fine-screened picture.

If I had been doing this same job on the mimeograph, I'd have spaced the whole thing slightly more, to take care of the small amount of "bleeding" such duplicators often produce.

The average church bulletin and announcements can be handled quite comfortably on one of those pre-printed bulletin covers, leaving the inside two pages for the order of worship and announcements. An order of worship, complete with the words to a unison confession of sins and a unison prayer of thanksgiving, all hymn announcements, and the like, can usually be handled in a space roughly 4" x 7", or on a page 5 1/4" x 8 1/4". This allows a similar area, as a rule, for printing announcements of various sorts. If pre-printed bulletin covers are not used, a single stencil can be used with the two pages laid out on it, printing both sides, and cutting the 8 1/2" x 11" sheet in half. Tremendous savings in paper and stencil costs are thus effected.

With the Vari-Typer and the duplicator stencil or photo-offset, the Government poster really comes into its own as a church publicity medium. For an area of copy 2 1/4" x 4 1/4", allowing half-inch margins all around, will contain, when 12 spaces to a horizontal inch are used, almost as much copy as the usual 8 1/2" x 11 1/2" sheet of paper! This doesn't seem possible, but it's true. We advertised weekly market on penny posters, listing five programs on a card, with virtually no noticeable crowding or cluttered look.

The monthly Church Paper, combining Vari-Typing (permitting both hand-down and machine-set headlines) really looks like a newspaper when Vari-Typed, whether duplicated or photo-offset. An 8 1/2" x 14" sheet, set with three columns two inches, or two and one-eighth inches wide, is easy to read and contains an amazing amount of material. If run on a sufficiently heavy stock (20-pound or 24-pound) one sheet will hold, if printed on both sides, just about all the copy the average church will turn out in a month for such a paper.

We found it most helpful to duplicate the annual reports of the church, including the treasurer's report, for the congregational meeting. By Vari-Typing the copy, the entire year's report could be included on a single 8½" x 14" sheet of paper, handy to distribute and ready to refer to in the business of the meeting.

To summarize how flexible the Vari-Typer is for church publicity, it can be used as follows, so far as duplication methods are concerned:

1. As a regular typewriter where much must be crowded into small space.
2. For mimeograph or other stencil duplicators.
3. For photo-offset copy.
4. For spirit-duplicated copy.

Copy can be made to simulate most closely that achieved by good printing. The machine can be learned by self-teaching methods by anyone familiar with the operation of the ordinary typewriter, though one will learn more quickly if taught at a company-sponsored school.

Types of uses for which the Vari-Typed and duplicated copy may be used are suggested as follows:

Church bulletins
Monthly church papers
Postcard promotion campaigns
Regular reports
Words to mimeographed music
Form letters, especially budget appeals
Church school lesson materials
Machine-produced copy on duplicated posters.

Although the initial investment in a Vari-Typer seems high, it is economical in the long run for the following reasons:

1. A given piece of copy can be reproduced on much less paper than would otherwise be possible.
2. A bulletin or a church paper will contain more news or announcements than is possible with a standard typewriter.
3. Photo-offset, stencil, or spirit duplication is much less expensive than printing, though Vari-Typed copy tends to be as good as good quality printing, if intelligently prepared.
4. The small church can afford to do more effective publicity with this rapid, economical means than when it must depend upon commercial printers for the job.
5. The government postal can be used much more widely, since Vari-Typing provides a means of securing more copy in that limited area.

I realize that this article has been pretty heavily first person singular; "I did this," "I did that." This has been deliberate, not to claim any credit for what has been done, but so that you may realize that these suggestions are not mere theories, but practical ideas which have worked.

I have found that a Vari-Typer will do everything a typewriter will do—and more. It permits flexible publicity for churches!



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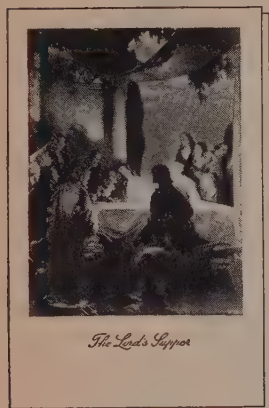
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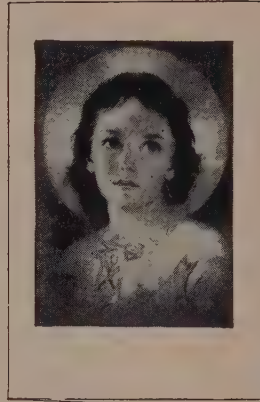
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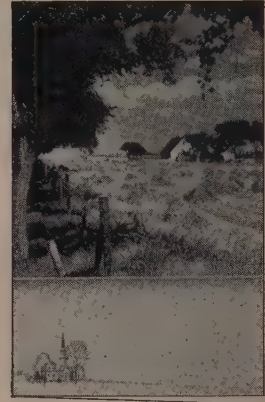
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Sermon Calendar

(From Page 51)

thing in accordance with his will; and if we know he listens to whatever we ask, we know we obtain the requests we have made to him." 14, 15 (Moffatt).

It is heartening to know that prayer has always, and is today, practiced by world leaders.

In 1944 a previously unpublished letter written by Abraham Lincoln to thank a Jewish congregation for a prayer for the nation, and for his welfare, was found in the archives of a Jewish college. It was dated May 13, 1862, and read as follows: "Permit me to acknowledge the receipt of your communication of April 23, containing the copy of a prayer recently delivered at your synagogue; and to thank you heartily for your expressions of kindness and confidence."

Observers at the San Francisco Conference where the United Nations was born, reported that a religious spirit was present at many meetings of delegates, that prayer groups at luncheons and breakfasts sought and obtained real guidance from beyond in their task of breaking down barriers of race and nation. "The delegates who attended these prayer sessions were the first to come to know that all men are bound in the bundle of life together, and that when one member suffers all the members suffer with it."

In 1946, forty members of the Fair Trade Commission gathered around a table, one day a month, for a quiet spiritual meditation. The sessions were non-sectarian. Speakers included Cath-

olic priests, Jewish rabbis and Protestant ministers. A lawyer attached to the Commission said, "It is an extremely worth-while experience."

On the day of his inauguration, President Truman spent a part of the morning in a religious service.

In 1629 Archbishop Laud offered this prayer for the church. "Gracious Father, we humbly beseech thee for thy Universal Church. Fill it with all truth, in all truth, with all peace. Where it is corrupt purge it, and where it is in error direct it, where it is superstitious rectify it, where anything is amiss reform it, where it is right strengthen and confirm it, where it is in want furnish it, where it is divided and rent asunder make up the breaches thereof, for the sake of Jesus Christ our Lord and Saviour. Amen."

That prayer may well serve as a keynote for our Week of Prayer.

Dear God, our country needs thee
To help, and heal and bless,
To give the rulers wisdom,
To grant to right success.

To feed her many millions,
To keep her always free.
To lead them in the way of Christ,
Where they may walk with thee.

January 14. (Missionary Sunday).

Topic: Heralds of Christ.

Hymns: O Zion Haste. Heralds of Christ. God Whose Power Upholds.

Lesson: Acts 8:26-39. Text: John 20:21. "As the Father hath sent me, even so send I you."

Jesus was conscious of the fact that he had a distinct mission. The Father

had sent him into the world to do a certain piece of work. It was to seek and to save that which was lost. Luke 19:10.

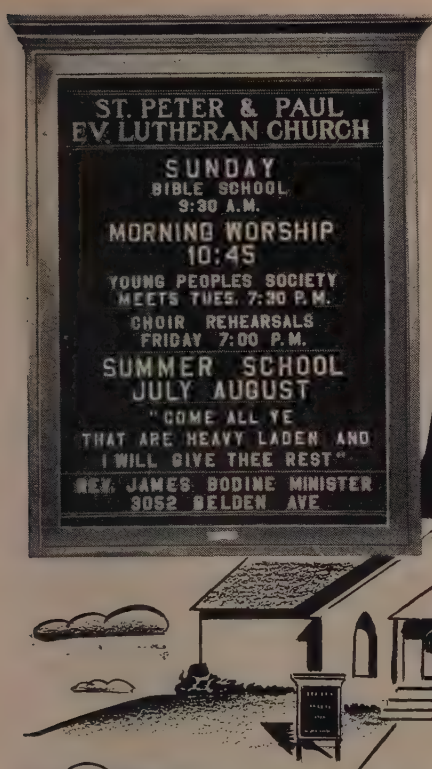
The Master told his followers he was sending them out on the same mission. "As the Father hath sent me, even so send I you."

Luke records an incident that shows how one of the apostles, Philip, responded. He received a specific message. He was instructed to go toward the South, on the road from Jerusalem to Gaza. There he contacted an Ethiopian eunuch, "a man of great authority." He had been to Jerusalem to worship. As he sat in his chariot he read from the prophecies of Isaiah.

The Spirit told Philip to join the Ethiopian. He asked him if he understood what he read. The reply was, "How can I except some one shall guide me?" The passage was Isaiah 53:6. Philip preached unto him Jesus, and at the eunuch's request Philip baptized him. Acts 8:26-39.

The need for Christian heralds is very great today. Addressing an audience of 200,000, Pope Pius XII said the time for reflection and planning is past. Now is the time for action. "In this twentieth century, after all the progress in civilization, and after so many protestations of liberty, who could ever have believed possible such oppression, so many persecutions, such violence? . . . It is disturbing to see to what extent fidelity and honesty have vanished in economic and social life."

The whole bent of Henry Drummond's life was altered by his contact with Moody. He was a student at Edinburgh when Moody began the mission



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which moved all Scotland. His primary interests were scientific, but to please his parents he added a theological course to his studies. His zeal for evangelism was born of his meeting with Moody. He volunteered for inquiry room work, and when Moody left Edinburgh Drummond was left in charge of the students' meetings, out of which sprang the Student Christian Movement.

Some years ago, a missionary of the American Sunday School Union, as he was climbing the McFalls Mountains in Virginia, met three young men. From them he learned that there was no Sunday school on the mountain. "How can I get word around that I will hold a service?" he asked. "O, just tell the first one you meet up there," was the answer, "and he will tell all the rest." That proved to be the case. Many gathered and a Sunday school was organized. The gospel would speedily spread over the earth if only each Christian should become a herald and "tell all the rest."

We might all pray with Dr. Henry H. Tweedy:

Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no fear, nor far,
No alien race, no foreign shore,
No child unsought, unknown:
O send us forth, thy prophets true,
To make all lands thine own!

* * *

January 21.

Topic: "If God Be For You."

Hymns: A Mighty Fortress Is Our

God. Faith of Our Fathers. How Firm a Foundation.

Lesson: Romans 8:31-39. Text: Ezekiel 36:9. "For, behold, I am for you."

Ezekiel was a preacher to the Jews in exile. His message was threefold—We are responsible to God. God cares for his people. He will give them a new nature.

Ezekiel was depressed because of the apostasy of his people. Hence his preaching was harsh and condemnatory. He reminded them of a proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." God said there would be no more occasion to repeat that proverb. "Behold all souls are mine; the soul that sinneth it shall die." 18:1-4.

But underlying the pessimism of Ezekiel's preaching there was a note of optimism. God would seek out his sheep. 34:11-16. He would sprinkle clean water upon them. He would give them a new heart. He would put a new spirit within them. Eventually they would be his people and he would be their God. 36:25-28.

In a short sentence we find this significant statement, "For, behold, I am for you."

Instinctively there comes to mind Paul's triumphant passage in which he develops that theme. He asks, "If God is for us, who can be against us?" He answers his own query. "For I am certain neither life, neither angels nor principalities, neither the present nor the future, no powers of the Height or of the Depth, nor anything else in all creation will be able to part us from

God's love in Christ Jesus our Lord." Romans 8:38, 39. (Moffatt).

Here is a word we need to hear and remember in these anxious days. "For, behold, I am for you."

A scholar confessed that he would have been a confirmed infidel but for three things:

"First, I am a man, I am going somewhere, tonight I am a day nearer the grave than I was last night. I have read all such books can tell me, they shed not one solitary ray upon the darkness, they take away the only guide and leave one stone blind.

"Secondly, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Thirdly, I have three motherless children. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

Let us make this our daily prayer.

Give me thy strength for my day, Lord,

That whereso'er I go,

There shall no danger daunt me

And I shall fear no foe.

So shall no task o'ercome me,

So shall no trial fret,

So shall I walk unwearied

The path where my feet are set.

So shall I find no burden

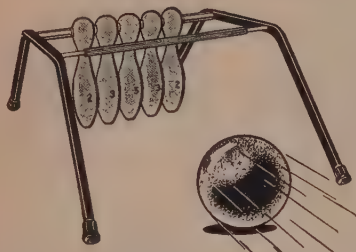
Greater than I can bear,

So shall I have a courage

Equal to all my care,

So shall no grief o'erwhelm me,

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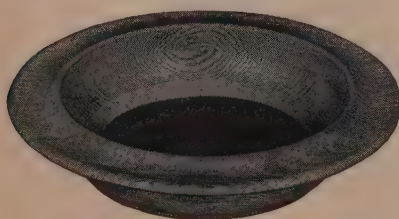
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So shall no wave o'erflow:
Give me thy strength for my day, Lord,
Cover my weakness so.
(Annie Johnson Flint)

* * *

January 28.

Topic: Was Jesus Divine?

Hymns: Jesus, My Lord, My God,
My All. Jesus, the Very Thought of
Thee. Jesus, These Eyes Have Never
Seen.

Lesson: John 6:25-40. Text: Colossians 1:17. "And he is before all things, and by him all things consist."

The incarnation of Jesus is the supreme event in human history. The assumption by the Godhead of human nature is at once a great mystery and a glorious fact. The New Testament writers assert it without hesitation.

Jesus said that he had come from God. That he had come to do the will of him that sent him. He is the bread of life. "He that cometh to me shall not hunger, and he that believeth on me shall never thirst." It is the will of the Father that everyone who believeth on the Son should have eternal life. John 6:25-40.

The disciples acknowledged the divinity of Jesus. After they had been with him for some time he asked them what people were saying about him. Then he asked, "But whom do you say that I am?" Peter, answering for the rest, said, "Thou art the Christ, the Son of the living God." Matthew 16:13-17.

Paul's letter to the Colossians was written about 60 A.D. That was some thirty years after the death of Jesus. Christians had had time to clarify their opinions about him.

Paul asserted in positive terms the pre-eminence of Jesus. He is the image of the invisible God. He is the first-born of all creation. In him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers. All things have been created through him and unto him. He is before all things, and in him all things consist. He is the head of the church, the beginning, the first, the first-born. That in all things he might have the pre-eminence. Colossians 1:9-20.

But Jesus was also human. Turgenev, the Russian poet and novelist, wrote: "I saw myself, a youth, almost a boy, in a low-pitched wooden church. . . . All at once a man came up from behind and stood beside me. I did not turn toward him, but I felt that the man was Christ. Emotion, curiosity, awe overmastered me. I made an effort and looked at my neighbour. A face like everyone's, a face like all men's faces. . . . 'What sort of Christ is this?' I thought. 'Such an ordinary, ordinary man. It cannot be.' I turned away, but I had hardly turned my eyes from this ordinary man when I felt again that it was really none other than Christ standing beside me. Suddenly my heart sank and I came to myself. Only then I realized that just such a face is the face of Christ—a face like all men's faces."

Napoleon Bonaparte said: "The nature of Christ's existence is mysterious, I admit. But this mystery meets the wants of man. Reject it and the world is an inexplicable riddle, believe it and the history of our race is satisfactorily explained."

How blest thy first disciples, Lord,
Whom thou didst choose to walk with
thee,
Who daily met around thy board,
And made thy home and family.
We see thee not, yet when we turn,
These moments melt in memory,
And all our hearts within us burn,
For we have met and talked with thee.

* * *

February 4.

Topic: Faith Is Indispensable.

Hymns: Come Let Us Join With
Faithful Souls. Saviour, Blessed Saviour.
Strong Son of God.

Lesson: Hebrews 11:1-13. Text: Hebrews 11:6. "But without faith it is impossible to please him."

What is faith? Dr. Robert V. Kleinschmidt, Harvard's leading physicist, asks that question in an article. This is his answer.

"Scientists are commonly regarded as coldly intellectual, mathematical seekers after a very impersonal truth. Yet who can explain the devotion of a Columbus facing danger, hardship and ridicule for his faith in a spherical earth, or a Currie, Pasteur, Galileo, Agassiz, Newton and the rest, on the basis of either intellect or curiosity?"

"They had a passionate faith that there was a beautiful and orderly plan in the universe and that to understand this plan was worth more than any human ease and comfort."

Dr. Kleinschmidt goes on to say: "First we must have faith in ourselves, in our ability to think clearly, to choose high ideals. It is not always easy, but with experience and practice, we can attain a degree of personal faith."

"The next step is faith in our fellow men, in their essential goodness and humanity, however different their race, culture or manners may be."

"Next it is a relative easy step to extend this faith to nature, to recognize the essential beneficence of sun and wind and rain and all things which are natural and conform to natural laws."

"Finally, it is even a shorter step to faith in a guiding Spirit, a moral Principle, a cosmic Plan which comprehends all that I can conceive of and infinitely more—the universal God."

"Many people never complete this development of faith. They feel content with some degree of faith in themselves, or perhaps in natural law, but such a limited faith is almost certain to be blighted, and wither without bearing fruit."

"We need then not only faith, but the most complete faith of which we are capable—a living, growing embracing faith."

The author of the Letter to the Hebrews came to the same conclusion. He wrote, "And apart from faith it is impossible to satisfy him, for the man who draws near to God must believe that he exists and that he does reward those who seek him." (Moffatt).

Some years ago a letter was sent to Fellows of the Royal Society, that is, to the most distinguished scientists, in which they were asked the question, "Do you think that science negatives the idea of a personal God as taught by Jesus Christ?" Of those who answered, 103 replied No, and only 26 replied Yes.

It has recently been discovered that John Bunyan was not only a dreamer but a rhymor. He wrote:

Who would true valour see,
Let him come hither;
One here will constant be
Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

The Christian cannot be easily persuaded to renounce his faith in God—that is what Bunyan is saying.

* * *

LENT

February 11. (Race Relations Sunday).

Topic: The Cry of the Oppressed.

Hymns: We Thank Thee, Lord, Thy Paths of Service Lead. O Brother Man. Love Thyself Last.

Lesson: Exodus 3:1-12. Text: Exodus 3:9. "Now therefore, the cry of the children of Israel is come unto me."

On Race Relations Sunday our thoughts turn again to that great American, Abraham Lincoln.

We think of his humility. In a speech at Springfield in 1858, he said: "In this senatorial contest Judge Douglass has every external advantage over me. All the politicians of his party expect him at some time to become President of the United States. Consequently they see in his rotund, jovial, fruitful face, post offices, marshalships, cabinet appointments and foreign missions bursting and sprouting out in wonderful luxuriance, ready to be laid hold of by their greedy hands. On the contrary, nobody has ever expected me to be President, and consequently in my lean, lank face nobody has ever seen that any cabbages were sprouting out."

We think of his sympathy. During the war Lincoln frequently visited the hospitals, where he addressed cheering words to the wounded soldiers. On one occasion he found a young fellow whose leg had been amputated. "Is there anything I can do for you?" he asked. "You might write a letter to my mother," was the reply. The President wrote at the soldier's dictation. At the end was this postscript, "This letter was written by Abraham Lincoln."

We think of his devotion to liberty. On one occasion he said: "Our reliance is in the love of liberty which God has planted in our bosoms. Our defense is in the preservation of the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism around your own doors. Familiarize yourself with the chains of bondage and you are preparing your own limbs to wear them."

We think of his reliance upon God. In an address he said: "I still have confidence that the Almighty, the maker of the universe, will, through the instrumentality of this great and intelligent people, bring us through this as he has through all the other difficulties of our country."

God has never been unmindful of the neglected and oppressed. He said to Moses, "And now the wail of the Israelites has reached me. I have also seen how the Egyptians are oppressing them. So come, I will send you to Pharaoh that you may bring my people the Israelites out of Egypt." 9, 10. (Moffatt).

God worked through human instrumentality then. He works through the same medium now. He looks to us to

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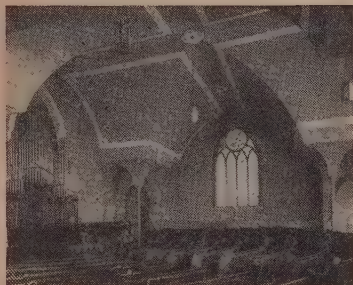


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* * *

**February 18. (Brotherhood Sunday).
Topic: A High Standard.**

Hymns: Christ of the Upward Way. When Thy Heart With Joy O'erflowing. Thou Lord of Life.

Lesson: Matthew 5:38-48. **Text:** Matthew 5:47. "What do ye more than others?"

In this section of the Sermon on the Mount Jesus gave utterance to some startling ideas. They include non-resistance, 38-41; generosity, 42; and impartiality, 43-48.

It appears that Jesus would have us treat all men alike, he would like us to be absolutely impartial. He says that the impartial man is the perfect man. He is like God.

It is needless to say that but few have attained to that standard. Nevertheless Christians do live on a higher plane than most non-Christians.

William F. McDermott writes: "Of course there are self-seekers in every church, but by and large the members are genuine, sociable, and glad to welcome strangers. My most valued friends are those I have discovered through church connections. I have found, too, a tremendous family value in church attendance. Take the matter of sickness. While I have never been caught unexpectedly in a strange community with desperate illness in the dead of the night, I know of many who have."

Brotherhood Sunday reminds us that as Christians it is our duty to be impartial in our attitudes.

Miss Cadbury, who afterwards became Mrs. Alexander, one day invited a number of little children from the slums. A servant, fearing that the flower beds or shrubs might be injured, put up a notice in the garden, forbidding any approach to that particular spot. Before evening, Miss Cadbury, attended by a romping party of children, came across the warning board. She immediately ordered it removed, saying that when children were invited to her home it was not to one part of the garden but to all.

Impartiality pays big dividends. Mary Garrison, the grandmother of William Lloyd Garrison, started in a boat down the river in the spring of 1774 on a visit to her father. The river was clear of ice and she apprehended no danger. But long before she reached her destination the ice broke farther up the river and came down with such force against her boat, that she was compelled to exchange it for an ice cake which was driven ashore.

As she was wandering in the woods she saw the smoke from an Indian tepee. On going to it she found an Indian who had known her father and remembered his kindness to the Indians. He entertained her and the next morning conducted her safely to her father's home.

Let us reach within our bosoms
For the key to other lives,
And with love to erring natures,
Cherish good that still survives;
So that when our disrobed spirits
Soar to realms of light again,
We may say, "Dear Father, judge us
As we judged our fellow men."

When human strength gives way;
There is a love that never fails.

* * *

March 4.

Topic: A Pertinent Prayer.

Hymns: O God of Truth, Whose Living Word. Send Down Thy Truth, O God. Come Kingdom of Our God.

Lesson: Luke 4:16-27. Text: Luke 11:2. "Thy kingdom come."

In the Sermon on the Mount Jesus said many important things. Not the least of these was advice on how to pray and what to pray for. Our constant petition should be, "Thy kingdom come."

One day, Jesus paid a visit to Nazareth. While there he took part in a synagogue service. After reading Isaiah 61:1, he said that he had come to fulfil that prediction. He had come to preach the acceptable year of the Lord.

A writer says: "Heathenism was the seeking religion; Judaism, the hoping religion; Christianity is the reality of what heathenism sought and Judaism hoped for."

Dean Matthews, in a sermon in St. Paul's Cathedral, said: "Would it not be better to begin by asking whether he who said, 'My kingdom is not of this world,' ever intended or promised to found a civilization or set up a perfect state of society here on earth?"

Jesus' address at Nazareth indicates that he intended to do that very thing.

A writer says: "The economic factor was always present in the mind of Christ. When the disciples would send the multitude away, he first fed them, sympathetically recognizing their weariness and hunger. He put the petition into what we call the Lord's Prayer, 'Give us this day our daily bread.' That is our warrant for considering the whole subject. The prayer is the enemy of selfishness and greed, it links us with the whole family of mankind, the poor can ask for no less, the rich can ask for no more."

The kingdom has not yet been established. Great projects take time.

One of the noblest buildings in the world is the Cathedral at Cologne. It was five centuries in building. One generation of builders after another toiled a few years and then passed away without seeing its completion. At last, in the presence of multitudes, the surmounting golden cross was placed, and its mute proclamation was voiced by a thousand tongues in the exultant shout, "It is finished."

Praying for the coming of the kingdom is not enough. There must be action.

A little girl tried to persuade her brother not to set traps for birds. She was greatly troubled on his refusal and prayed God to prevent it. Her mother found her playing happily soon after and asked her if she was sure her prayer would be answered. "Yes," she said, "because I have gone and smashed those traps."

This lady has on her parlor floor A lovely rug from Syrian shore, Its figures were woven with curious art—

I wish that my lady had in her heart One thought of love for those foreign homes Where the light of the gospel never comes.

February 25.

Topic: What Do We Know About God?

Hymns: Ye Servants of God. Let Us With a Gladsome Mind. Praise the Lord, Ye Heavens Adore Him.

Lesson: John 14:1-11. Text: John 14:7. "If ye had known me, ye should have known my Father also."

Friedrich H. Jacobi, a German philosopher, wrote: "What is there in man so worthy of honor and reverence as this, that he is capable of contemplating something higher than his own reason, more sublime than the whole universe—that Spirit which alone is self-subsistent, from which all truth proceeds, without which is no truth?"

The question arises, What do we know about God? The idea of God begins in the Old Testament and progresses to its highest point in the New Testament. The Bible represents God as being good, just, wise, powerful and holy. Above all, as a loving Father.

The Old Testament conception of God reaches its highest point in the writings of Isaiah. He is the everlasting God. We cannot fully comprehend him. He never grows weary. He giveth power to the faint. They that wait upon him have their strength renewed. 40:28-31.

God is fully revealed in the person of Jesus. He who has seen him has seen the Father. We should have faith that he is in the Father and that the Father is in him. John 14:8-14.

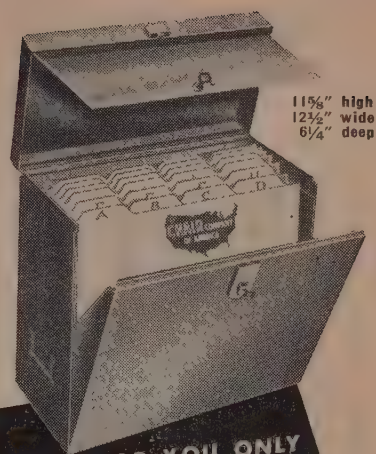
Jesus taught that God is our Father. We can approach him in prayer. His name should be revered. Matthew 6:9.

Francis Quarles, the English author, wrote: "In all thy actions think that God sees thee, and in all his actions labor to see him. That will make thee fear him, and this will move thee to love him. The fear of God is the beginning of knowledge, and the knowledge of God is the perfection of love."

There is an Arabic parable that teaches something about right decisions. King Nimrod set before his three sons three urns, one of gold, one of amber, one of clay. The golden urn was chosen by the oldest son. It bore the word "empire" but it was found to be full of blood. The second son chose the amber urn, which bore the word "glory," but it was filled with the ashes of famous men. The third son chose the clay urn and found it empty, but on the bottom the potter had inscribed the name of God.

Princess Elizabeth chose the hymn, "Praise my soul the King of Heaven," to be sung as the opening hymn at her wedding. This hymn of adoration and praise appears to be a favorite with the Royal Family. It was sung at the wedding of the present king at Westminster Abbey on April 26, 1923. We might make it our favorite.

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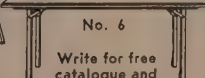
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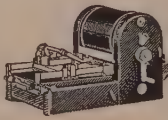
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March 11. (Passion Sunday).

Topic: Sorrow Supreme.

Hymns: There Is No Sorrow, Lord. Go to Dark Gethsemane. Into the Woods My Master Went.

Lesson: John 12:1-14. Text: Mark 14:34. "My soul is exceedingly sorrowful unto death."

The story of Gethsemane is written in chaste, restrained language. It reaches its climax in the cry of Jesus, "My soul is very sad, even to death." (Basic English).

What was the cause of Jesus' sadness? It was not physical, it was mental. He had come to redeem mankind, but they would have none of him. "He came to the things which were his, and his people did not take him to their hearts." John 1:11. (Basic English).

Jesus' lament over Jerusalem furnishes the key to his sadness. "O Jerusalem, Jerusalem, putting to death the prophets, and stoning those who are sent to her! Again and again would I have taken your children to myself as a bird takes her young ones under her wings, and you would not!" Matthew 23:37 (Basic English).

In his *Studies in the Life of Christ*, Dr. Fairbairn writes: "The sorrow that filled his soul did not quench his sympathy. . . . Sorrow is often selfish, loves to be indulged, to sit blind and deaf to the world and duty, ministered unto, but not ministering. But here is suffering, the greatest ever known, the deepest, intensest that ever strained a heart, yet he who bears it, and is being borne by it to death, broods over his unsuspecting children. . . . Were there nothing else, this sublime thoughtfulness, this conquest of the sorrow that conquered not him, but his life, would speak to him in a real sense divine."

Eventually, Jesus' sorrow will pass. Isaiah, writing of the Messiah, said, "He shall see of the travail of his soul and be satisfied." 53:11.

What is your attitude toward Jesus? Have you received him, or do you still reject him? There is danger in delay.

The story is told of a Scotch farmer who had been approached again and again by the agent of a fire insurance company to protect his property against fire. "Na, na," he would reply, with a wise shake of the head. "Ma farm 'all nae gang on fire." Then one day the unexpected happened. The neighbors were astonished to see the farmer racing up and down the village street instead of helping to put out the flames. As he ran he shouted, "Sandy, Sandy, whaur's that insurance chap? It's awfu' that ye canna find a body when ye're needin' him!"

George Santayana wrote:

O world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.

Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead

Across a void of mystery and dread.
But, then, the tender light of faith to shine

By which alone the mortal heart is led
Unto the thinking of the thought divine.

March 18. (Palm Sunday).

Topic: King or Saviour?

Hymns: All Glory, Laud and Honor. Ride On! Ride On in Majesty! Outside the Holy City.

Lesson: Luke 19:29-48. Text: John 12:13. "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."

The story of the Triumphal Entry is recorded in all four of the gospels. This is an assurance of its authenticity and an indication of the importance attached to it by the early church.

Why did Jesus come to earth? There were many phases to the work of Jesus. It was unique in its purpose, nature, scope and results. It reached its culmination in his death upon the cross by which he redeemed the human race.

Certainly Jesus had no desire or intention of posing as an earthly potentate. "Now when Jesus saw that the people were about to come and take him by force to make him a king, he went away again up the mountain by himself." John 6:15. (Basic English).

Jesus revealed the main purpose of his mission in his interview with Zachaeus. "For the Son of man came to make search for those who were wandering from the way, and to be their Saviour." Luke 19:10. (Basic English).

In three exquisite stories Jesus set forth his mission in detail. The Story of the Lost Sheep. The Story of the Lost Coin. The Story of the Prodigal Son. Luke 15.

The question has been raised by a prominent modern preacher as to whether human nature can be changed. Experience proves that Jesus can and does change it. "So that he is fully able to be the Saviour of all who come to God through him, because he is ever living to make prayer to God for them." Hebrews 7:25. (Basic English).

George Herbert, the English divine, wrote:

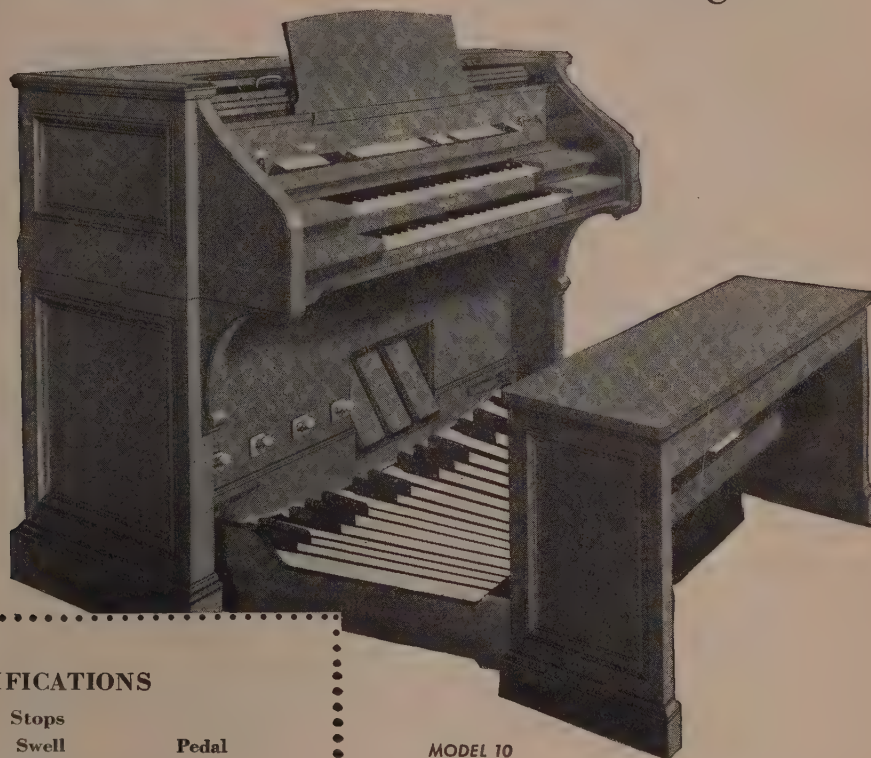
Thousands of things do thee employ
In ruling all
This spacious globe: angels must have their joy,
Devils their rod, the sea his shore,
The winds their stint: and yet when I did call,
Thou heard'st my call and more.

Moody was holding meetings in Boston in 1892. A man came to him at the close of a service and said: "I leave for California tonight. We shall probably never meet again. Twenty-five years ago you were speaking in London. I and two other young fellows went to hear you. We were moral lepers. The Spirit touched our hearts. We did not speak to you, but we shook hands and said, 'From this day we begin a new life.' One died in Egypt at the head of his regiment, an earnest Christian soldier. One is a missionary in Africa. And I am the third."

After a service in Geelong, Australia, a minister learned from an old man the story of his conversion. One day while keeping sheep, he picked up a newspaper which had blown over the plains. He glanced at a few sentences and these drew him on to read more, then he found he was perusing a sermon by Spurgeon. "If I had known it was a sermon," he said, "before I had begun to read it, I should have tossed it away." But having commenced he wanted to see how it finished. It set him thinking. He carefully preserved

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it, reading it over and over again. Finally it became the means of leading him to the cross.

* * *

March 25. (Easter).

Topic: Risen With Christ.

Hymns: Christ the Lord Is Risen Today. The Day of Resurrection. Come, Ye Faithful, Raise the Strain.

Lesson: Matthew 28:1-15. Text: Colossians 3:1. "If ye then be risen with Christ, seek those things that are above."

Dr. Naville wrote: "The apostles believed in the resurrection of their Master, and this belief was one of the forces of their ministry. On this point all Christendom shares in the faith of the apostles. . . . And who can deny that the message of the resurrection is one that has consoled many hearts and raised heavenward many eyes sadly cast down toward the earth? Assuredly no one."

This is in line with what Paul had in mind when he wrote to the Colossians, "Since then you have been raised with Christ, aim at what is above, not what is on earth." (Moffatt).

The great majority of people are engaged in seeking the things of the present life.

"Ted" Robinson, the "Philosopher of Folly," wrote these lines:

A hundred million begged for wealth,
A hundred million begged for health,
A hundred million begged for beauty—
And one that he might know his duty.

But this does not necessarily result in content and happiness. A Staten Island woman deserted her husband because she disliked the life of luxury which was thrust upon her when her husband acquired wealth. They were peasants in Italy. They immigrated to the new world and prospered. With the accumulation of riches there came ease and luxury. But not contentment.

Easter reminds us that there is a higher life than the earthly. To that life we should aspire.

Dr. Gardiner Spring said: "High aims and lofty purposes are the wings of the soul aiding it to mount to heaven. In God's word we have a perfect standard both of duty and character, that by the influence of both, appealing to the best principles of our nature, we may be

roused to the noblest and best efforts."

And a modern writer says: "Oh, to know God more profoundly! Oh, to live with God more truly! Oh, for a deeper union with God! . . . That is the spirit's great occupation—to know God better."

Henry Ward Beecher said: "The very fruit of the gospel is aspiration. It is to the heart what spring is to the earth, making every root, and bud, and bough desire to be more."

Frances Ridley Havergal offered this Easter prayer:

Oh, let me know
The power of thy resurrection!
Oh, let me show
Thy risen life in clear reflection!
Oh, let me soar
Where thou, my Saviour Christ, art
gone before!
In mind and heart
Let me dwell always, only, where thou
art.

Oh, let me give
Out of the gifts thou freely givest;
Oh, let me live
With life abundantly because thou
livest;
Oh, make me shine
In darkest places, for thy light is mine,
Oh, let me be
A faithful witness for thy truth and
thee.

* * *

i April 1.

Topic: What Is the Answer?

Hymns: Lord, We Come With Hearts Afame. I Would Be True. Just As I Am, Thine Own to Be.

Lesson: Romans 12. Text: I Chronicles 29:5. "And who then is willing to consecrate his service this day unto the Lord?"

The third annual Christian Youth Conference of North America was held at Grand Rapids, Michigan. It was attended by youth leaders from many fields. It brought together some 5,000 Protestant young people of some forty denominations in the United States and Canada.

Among the topics discussed was "Things As They Are." It was a somber picture. A picture of confusion, unrest, dissatisfaction and animosity.

Then another question was discussed.

"What is the Answer?" Two main points emerged.

1. To share with the churches of all faiths, and government agencies, in seeking a basis for world organization that will contribute to a just and durable peace and a world order of justice and good will.

2. To secure the personal commitment of young people to Christ and the church. That same year some 10,000 young Methodists made a life dedication of working and living for a Christian world.

Such a dedication does not necessarily mean that one should engage in professional religious work.

In 1943 Gil Dodds found himself torn between two compelling desires. One was to achieve scholastic honors at Gordon College of Theology and Missions. The other was to become champion miler of America, maybe of the world. He became the champion miler in 1944, when 11,000 fans made the rafters ring in Chicago Stadium when he made miler history.

Dodds believes he can bring religion to more people through sports than through preaching. "It seems to me," he said, "you can reach more people through sports than through preaching—at least I can. I quit big time racing to attend to the Lord's work, but I've since found out there are more ways than one of doing it."

Centuries ago, King David put this question to his people, "And who then is willing to consecrate his service this day unto the Lord?" That is the question I put to you today.

To succeed in Christian work you will need determination and initiative. "The world bestows its big prizes," wrote Elbert Hubbard, "both in money and honors, but for one thing, and that is initiative. What is initiative? I'll tell you—it is doing the right thing without being told."

The youth who sets a worthy goal

And formulates a plan

Of progress that enables him

To serve his fellow man,

Begins at once to know the joys

That glorify and bless

The lives of those who daily walk

The road of happiness.

* * *

April 8.

Topic: A Call to Worship.

Hymns: Before Jehovah's Awful Throne. Angel Voices, Ever Singing. Rejoice, Ye Pure in Heart.

Lesson: Psalm 96. Text: Psalm 96:9. "O worship the Lord in the beauty of holiness."

Psalm 96 is a triumphant song of praise, 1-3. It contrasts God's power and glory with the impotence of heathen gods, 4-6. It calls on the earth to worship God, 7-9. It calls on all nations to rejoice in the prospect of his coming to judgment, 10-13.

Verse 9 is a call to worship. "Worship the Lord in holy array." The Temple was dear to the Psalmist. He wrote, "How lovely is thy dwelling place, O Lord of hosts! My spirit longs and pines for the courts of the Lord. My heart and my flesh give a shout of joy for the living God!" Psalm 84: 1, 2. (American Translation).

In an earlier day the Sabbath and worship were held in high esteem. Emerson wrote: "The Sunday is the (Turn to page 70)

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Spiritual Appeals for Preaching

II Security Appeals

by John Edward Lantz*

Last month Dr. Lantz gave us the basis for his series of four articles on the spiritual appeals of preaching. Still to be published are the articles on "Social and Ethical Appeals," and "Acquisitive Appeals."

SECURITY appeals are those which, when accepted and responded to favorably, furnish a sense of confidence in and belonging to God. They expel unwholesome fear and frustration, and provide people with a sense of sureness and steadiness. There are six of these security appeals. On the following pages each one is listed, supported by Bible verses, discussed for use by speakers in the church, and, lastly, demonstrated by quotations from sermons. The Bible verses indicate how New Testament leaders have used these appeals, while the sermon excerpts illustrate how later speakers in the church have utilized them.

I. Doing the Will of God

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. (Matthew 12:50)

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. (Matthew 26:42)

The assurance that one is doing the will of God brings a sense of security to his life. The desire to do what God wants done is one of the deepest desires of every religious person. There is little doubt but that it was the deepest desire of Jesus, for when he faced probable crucifixion on the cross—a death he wanted desperately to avoid—he prayed, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Matthew 26:42)

Jesus chose to do the will of God even when it meant death on the cross. Likewise many of the prophets, disciples, apostles, and leaders of the church down through the centuries have striven above all else to do the will of God, even when it led to martyrdom. Doing the will of God is a powerful appeal; it is an end in itself. It is a final goal of Christian living which can be appealed to effectively.

The Apostle Paul's one objective in preaching seemed to be to please God

rather than men. He summed up the aim of each speaker in the church by saying, "But as we were allowed to God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." (I Thessalonians 2:4). And he likewise summed up the duty of each Christian by saying, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." (I Thessalonians 4:1).

Tertullian, an early Latin father of the church who lived from about 160 to 230 A.D., stressed doing the will of God in some of his discourses, even though doing so often meant execution at the hands of the Roman government. In one of these discourses he says:

"Our battle is to be summoned to your tribunals and there, under fear of execution, we may battle for the truth. But the day is won when the object of the struggle is gained. This victory of ours gives us the glory of pleasing God, and the spoil of life eternal. . . ."*

Cardinal Newman, an English preacher of the last century, first of the Church of England and later a convert to Catholicism, preached a sermon entitled, "God's Will the End of Life." He used for his text, "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38). This certainly is using this appeal as a final end of the Christian life.

II. Eternal Life

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

And these shall go away into everlasting punishment: but the righteous into life eternal. (Matthew 25:46)

There is an unfathomable yearning within the breast of nearly every person to live forever. In realizing this deep yearning, some people desire to live eternally by continuing as persons

after the death of their bodies. Others seem to be satisfied by extending their influence through the lives of their children and friends. Still others write books, build monuments, or exert political influence, thus hoping to outlive their allotted three score years and ten and be duly recorded in the annals of history. No one wants to be unknown in this life nor forgotten in the next. Eternal life includes the life lived here and now as well as the one in the hereafter. It is a continuing process extending from the present to the future.

The speaker who can appeal effectively to this unfathomable yearning in the heart of each person will likely be one whom people will heed gladly. If we as Christians really believed in eternal life, we would not fear death so much as we sometimes seem to. Death would not then be the end of life, but only a transition from one state of being to another. The appeal to eternal life is a strong one.

The rich young ruler who went to Jesus asked, "Good Master, what good thing shall I do, that I may have eternal life?" Longevity of life is what this young man wanted to be assured of, but when Jesus told him to go and sell all that he had, and give it to the poor, "he went away sorrowful: for he had great possessions." (Matthew 19:16-22). In this case the young man did not want eternal life as much as he wanted to keep his possessions, else he would have given them to the poor.

The famous Phillips Brooks used eternal life as the appeal of an Easter sermon entitled "An Easter Sermon."† For his text he used Revelation 1:17, 18 which is as follows:

And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death.

In developing the sermon he explains the meaning of Christ's living forever and claims that his living forevermore insures eternal life for all his disciples.

The appeal to eternal life is the most common one for both Easter and funeral sermons.

III. Loyalty to Christ and His Church

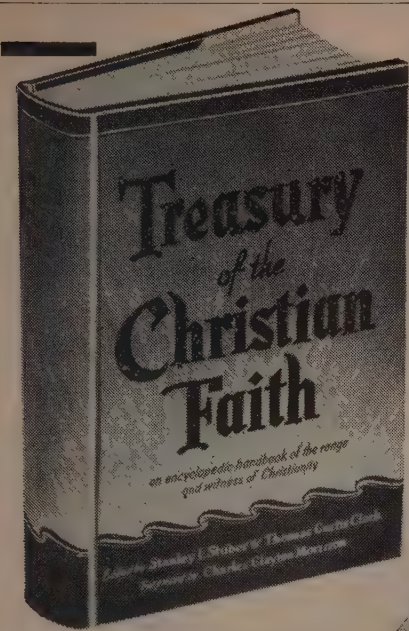
If any man will come after me, let him deny himself, and take up his cross, and follow me. (Matthew 16:24)

Loyalty to Christ and to his church may be combined into one appeal. In a sense loyalty to Christ is a separate goal and loyalty to his church another. However, from another viewpoint, loyalty to Christ involves faithfulness to his church. So far as most people are concerned the two loyalties are synony-

*Lecturer in speech, Vanderbilt University.

**Hugh Kerr—"Preaching in the Early Church," pages 141-2. Fleming H. Revell Company.

†Brooks, Phillips—"Sermons," New York: E. P. Dutton & Co., 1879. Pages 210-227.



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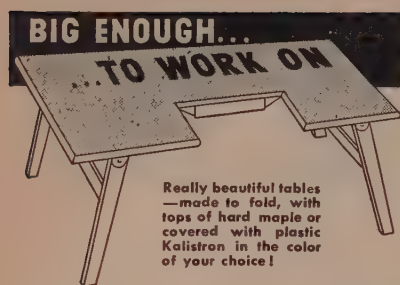
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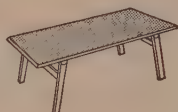
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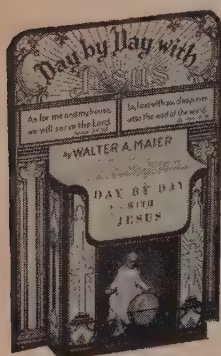
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mous. Certainly they can be thought of as one for purposes of speaking in the church.

In using this appeal the speaker should realize that being loyal to Christ and his church involves identification with Christ and his organized body of believers on earth. Being loyal to any movement involves being a part of it and thereby inheriting the responsibilities and privileges appertaining thereto. Unswerving loyalty to Christ and his church is a blessing in itself, and this should be extolled when using the appeal in a speech or sermon.

The appeal to loyalty may be used in many ways. Bishop J. Ralph Magee of Chicago used it in addressing the Southern Illinois Annual Conference in 1945. His appeal was made by iterating and reiterating the phrase, "I will pay my vows." (Psalm 116:18). By doing this he stressed the importance of a Christian in keeping the vows he had taken when he joined the church. He showed also how such a person would be blessed in keeping those vows. Loyalty is used also as an appeal in many sermons which extol the church as the haven at work in society. It is used in still a different way when the church is compared to the body of Christ on earth.

Bishop Francis J. McConnell stressed loyalty to Christ and his church in his sermon entitled "Peter, the Rock." The text of the sermon is: "—thou art Peter, and upon this rock I will build my church." (Matthew 16:18). In the sermon Bishop McConnell points out that Peter was not a perfect person, but being very human like most of the rest of us, he was the kind of person on which Christ could build his church.

Loyalty to Christ and his church identifies listeners with Christ and with his church. They are urged to be loyal, for to the extent they are loyal, to that extent they will be a part of Christ and his church, and thus have the blessed satisfaction of being devoted to a Person and a cause larger and greater than they are.

IV. Mystical Union with God

For as many as are led by the Spirit of God, they are the sons of God. (Romans 8:14)

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . . (Galatians 2:20)

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (I John 3:2)

Mystical union with God is an appeal to be used especially with people who are mystically minded. Mystical union with God means a merging of one's spirit and mind with the spirit and mind of God. "If God be for us, who

can be against us?" And God is necessarily for us if we are part and parcel of his very being.

Rufus Jones, late prominent Quaker leader, made frequent allusions to mystical union with God and made such union one of the primary objectives of his life. He used this appeal in his sermon entitled "Beyond the Old Frontiers," especially in the last two paragraphs.

Mystical union with God gives the person possessing it a deep sense of security.

V. Salvation

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved. (Romans 10:9)

For whosoever shall call upon the name of the Lord shall be saved. (Romans 10:13)

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. (Ephesians 2:8)

A desire to be saved from sin is basic in Christian living. Whenever a person is sure in his own mind that he is saved from his sins, the weight of guilty conscience is lifted from his shoulders. With the vanishing guilt comes a sense of salvation and a clear conscience, the knowledge that past mistakes and shortcomings no longer serve as a heavy yoke. A person has become a free individual whenever his sins no longer enslave him—not free to sin whenever he pleases, but free to live as a son of God.

Salvation provides a sense of abandon which lifts daily living gloriously beyond the realm of the commonplace into the joyful realm of the spirit. This is "the power of God unto salvation to every one that believeth; . . ." (Romans 1:16).

John Wesley, the founder of Methodism, used salvation as a major appeal in his preaching. His sermon entitled, "Salvation by Faith" is an appropriate example of his use of this comforting appeal. This sermon was preached at St. Mary's, Oxford, before the University, June 18, 1738. Wesley used as his text, "By Grace are ye saved, through faith," (Ephesians 2:8). In paragraph three of the introduction Wesley makes his first strong appeal to salvation. Following are his words:

If then sinful men favour with God, it is "Grace upon grace!" If God vouchsafe still to pour fresh blessings upon us, yes, the greatest of all blessings, salvation; what can we say to these things, but, "Thanks be unto God for his unspeakable gift!" And thus it is. Herein "God commendeth his love towards us, in that while we were yet sinners, Christ died" to save us. "By grace, then, are ye saved, through faith." Grace is the source, faith the condition, of salvation.

Following these statements Wesley

launches into the main discussion of his sermon and appeals to salvation in numerous ways.

The desire for salvation from sin lies deep in the human heart, and the speaker who can appeal to it effectively and help people to lay hold upon it, will do his part well in providing spiritual security for his listeners.

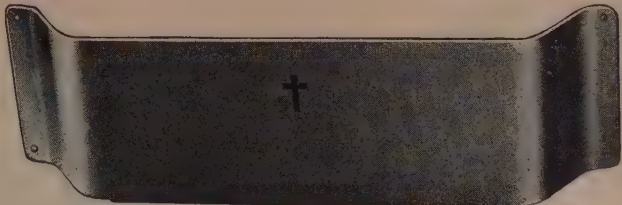
- VI. Service (Security to Others)
- The Last Judgment (Matthew 25: 31-46)
- The Parable of the Good Samaritan (Luke 10:25-37)
- The Great Commandments (Matthew 22:34-40)

Professor Fred Eastman of Chicago Theological Seminary claims that service is the strongest of all possible appeals. The desire to serve other people is rooted in our altruistic natures. At our best we do not desire to serve for the sake of any ulterior motives, but simply for the sake of helping other people to find material and spiritual security. Jesus used the appeal to serve other people in some of his most cherished parables and teachings. This motive explains also most of his miracles.

Dr. E. Stanley Jones, the famous world missionary, contends that the desire to give is just as deeply rooted in our individual natures as the desire to get, and perhaps more deeply rooted. Jones insists that the basis for both sides of our natures are present in our physical bodies. The digestive system, he claims, is the basis of our selfishness. It is designed to get—to get and assimilate food and thus keep the body alive. In this sense the digestive system needs to be thought of as including the hands and arms, the feet and legs—those appendages which are employed for the grasping of and the going after food.

The reproductive system, on the other hand, is the basis of our altruism. It is designed for the purpose of giving oneself away in the formation of new life. Of course this desire to give oneself away by means of the reproductive system can be poisoned and distorted, but at its best it is an idealistic service to mankind. It provides for the care, protection, and guidance which worthy parents give their children.

This desire to serve, however, reaches far beyond the periphery of the family circle. It extends to all peoples of all races and nations, especially to those who face hardship and disaster. The Red Cross is built entirely upon the motive of service to all people who are in desperation. The missionary movement of the Christian church is another example of a cause built upon the motive of service. Its main objective is to provide material, intellectual, and



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In presenting "The Crusade for Christ" movement in the Methodist church to his people Dr. Ernest Fremont Tittle appealed to the motive of service. He entitled his sermon, "For Their Sakes." In the third paragraph he links responsibility with the desire to serve. Then in the last paragraph of the introduction he sets forth explicitly his motive of service:

If we are to do this we must have an adequate motive, one that will not fail us when we are put to the test but will hold us to our resolve. Such a motive is, I am convinced, indicated in the seventeenth chapter of the Gospel according to John, which reports Jesus as saying with reference to his disciples: "For their sakes I consecrate myself."†

†Tittle, Ernest Fremont—"For Their Sakes." A sermon obtainable from the Crusade for Christ office, 740 Rush Street, Chicago 11, Illinois.

Following the introduction Tittle developed the body of his sermon by considering this motive "first with reference to our children," secondly with reference to "other people's children," and lastly with reference "to the welfare of the world as a whole." In this manner he expanded the circles wherein we should serve to include all people in the world, as John Wesley said, "The world is my parish."

The appeal to service is a strong appeal, if not the strongest, certainly among the strongest. Because it is so strong, some speakers have a tendency to overwork it to the extent that its strength becomes greatly weakened. It, like all other appeals, should be used with discretion.

Sermon Calendar

(From page 65)

core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society."

And William Wilberforce wrote: "O what a blessing is Sunday, interposed between the waves of worldly business like the divine path of the Israelites through the sea! There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath day holy. I can truly declare that to me the Sabbath has been invaluable."

These ideas sound strange to us today. They fall on deaf ears. An English minister raised this question, "Is there any need for reverence? In these days of short rations we can all make a little go a long way." His answer was, "Reverence for God is necessary because it satisfies the soul."

The spirit of the age is reflected in this story. "Tangoing on the beach has become such a fad that the bathers absolutely refuse to recognize restrictions placed on the dance on Sunday, and just when the city officials (of Atlantic City) thought they had effectually put a stop to the desecration of the Sabbath by ordering the municipal band to play nothing but sacred music, the throng of Sunday bathers improvised new tango and maxixe steps to the accompaniment of 'Lead Kindly Light' and 'Onward Christian Soldiers,' and went on with the dance as if it were any other day in the week."

We neglect worship at our peril. For as Montalembert, the French historian wrote, "Without a Sabbath no worship, without worship no religion, and without religion no permanent freedom."

An unknown author wrote this prayer to be used on entering the place of worship.

In this hour of worship
Grant thy presence, Lord!
Here the world forgotten
Feed us on thy Word.
From our sins and sorrows
Here we seek release;
Of thy love persuaded,
Find the path of peace.

* * *

April 15.

Topic: The Fellowship of the Saints.

Hymns: Come Thou Almighty King. In Christ There Is No East or West. Ancient of Days.

Lesson: Ephesians 4:1-16. Text: Ephesians 4:5. "One Lord, one faith, one baptism."

No plan for the organization of the church is laid down in the New Testament. Such organization as there was developed as the church grew. But universal fellowship seems to have been the basic thing—fellowship with Christians of all lands and races.

This unity is predicated on the oneness of God. "For there is one Body and one Spirit—as you were called for the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who pervades us all, who is within us all." 4-6. (Moffatt).

The doctrine of the Trinity is hard to understand. Yet it is plainly taught in the Word of God. And it finds frequent expression in our hymns.

Joubert, the French moralist, said a wise thing, "We know God easily if we

do not constrain ourselves to define him."

Perhaps the Catechism is the best definition we can find: "God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth."

But of the desirability of the unity of Christians there can be no question. In theory they are one. We sing, "We are not divided, All one body we." But alas that is not true.

How can unity be promoted? Richard Cecil, an English divine, pointed the way. He said: "The union of Christians to Christ, their common head, and by means of the influence they derive from him, one to another, may be illustrated by the lodestone. It not only attracts the particles of iron to itself by the magnetic virtue, but by this virtue it unites them one to another."

What of the future? The outlook is promising. A report says: "A centuries-old dream—formal organization of a World Council of Churches—was realized on August 22 (1948) in Amsterdam, Holland, when more than 2,000 delegates from forty-three nations throughout the world attended the First World Assembly of the Council. The formal opening was signalized by the hourly ringing of church bells on that date in the thousands of churches throughout the United States, calling Americans to prayer in behalf of the First World Assembly." The delegates represented 148 Protestant and Orthodox denominations in vast areas of the world.

George Matheson prayed:

Gather us in, thou Love, that fillest all;
Gather our rival faiths within thy fold;
Rend each man's temple veil, and bid it fall,
That we may know that thou hast been of old.

Gather us in: we worship only thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit land.

* * *

April 22.

Topic: An Arresting Question.

Hymns: O God, Beneath Thy Guiding Hand. Not in Dumb Resignation. When Wilt Thou Save the People?

Lesson: Esther 4. Text: Esther 4:14. "And who knoweth whether thou art come to the kingdom for such a time as this?"

The Book of Esther is highly dramatic. Her selection as queen, her courage, her intense loyalty to her people, and her ultimate success make a thrilling and inspiring story.

The Jews were in dire peril when Esther interceded for them. Millions of people are in dire peril today. Civilization itself seems to be in the balance.

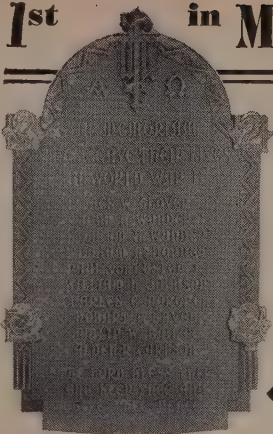
Sinister and evil influences are at work. Religion is threatened. Wilhelm Hauer, when professor of theology at the University of Tübingen, said: "We must protest against the claim of the Christian religion to be the religion of the German nation. For its essence is quite foreign and repugnant to us. Before us lies the goal of a Teutonic German morality which will rank higher than that of Christianity."

Samuel Johnson said: "In war time people only want to hear two things—good of themselves and evil of the

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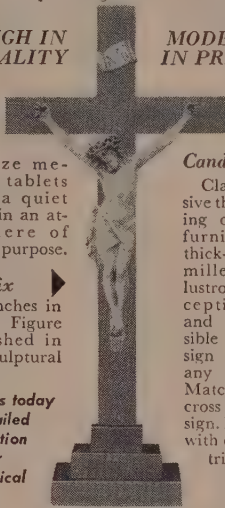
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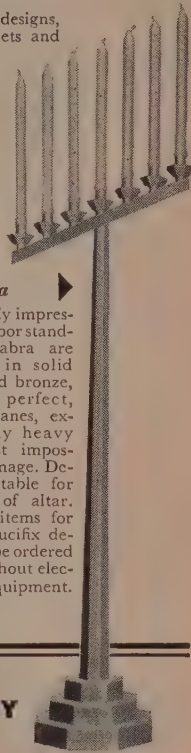
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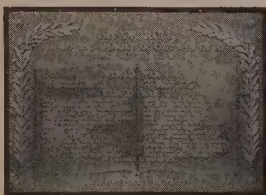
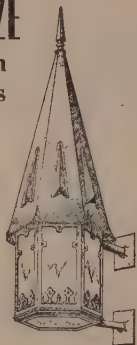
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enemy. And I know not what is most to be feared after a war—streets full of soldiers who have learned to rob, or of garrets full of scribblers who have learned to lie. Propaganda is a weapon in the hands of both adversaries, it is a war of words aimed at the morale of the opposing side."

It is now generally recognized that the only agency that can deal effectively with the present situation is the church. Other agencies have been dismal failures.

At the final assembly of the League of Nations in 1946, the delegates conceded that they had failed their trust. One speaker after another accepted blame for the League's futility.

What can the church do? The consensus of opinion was summed up in these points by the Geneva office of the World Council of Churches.

1. The church has a specific task in relation to peacemaking and the creation of an international order.

2. The church can perform its task in this realm by itself, constituting a world-wide fellowship under one Lord in which national differences are eliminated.

3. The church must proclaim to the nations that Jesus Christ is Lord over all men and all powers.

4. The church must proclaim the Divine Commandments concerning the order that is to reign in the world.

5. The church will call the nations to repentance for their common guilt and to work for reconciliation.

6. The church is to proclaim that international relations must be subordinated to divine law.

The question comes to the church today as it came to Esther, "Who knowest whether thou art come to the kingdom for such a time as this?"

* * *

April 29. (Rural Life Sunday).

Topic: The Divine Owner.

Hymns: For the Beauty of the Earth. God of the Earth, the Sky, the Sea. God Who Toucheth Earth With Beauty.

Lesson: Psalm 24. Text: Psalm 24:1. "The earth is the Lord's, and the fullness thereof."

Psalm 24 is composed of three originally independent poems. Two of them 3-6, and 7-10 are concerned with the entrance into the Temple. The two are brought together, prefaced by an ancient hymn, 1, 2, and the whole made into a liturgy sung at the entrance of the ark into the Temple at the New Year's Festival.

Verses 1 and 2 are very old. The Psalmist wrote, "The earth belongs to the Eternal, and all earth holds the world and its inhabitants: 'twas he that founded it upon the seas, and fixed it on the floods." (Moffatt).

Nature plays no favorites. Its laws are inflexible. Goethe wrote: "There is no trifling with nature, it is always true, grave and severe. It is always in the right and the faults and errors fall to our share. It defies incompetency, but reveals its secrets to the competent, the truthful and the pure."

Man derives his subsistence from the earth. Pliny, the Roman naturalist, who lived about the time of Christ, wrote: "The earth, gentle and indulgent, ever subservient to the wants of man, spreads his walks with flowers and his table with plenty, returns with interest every good committed to

her care. . . . Though constantly teased more to furnish the luxuries of man than his necessities, yet even to the last she continues her kind indulgence, and, when life is over, she piously covers his remains in her bosom."

Man can find God in nature. "The man who can really, in living unison of the mind and heart, converse with God through nature, finds in the material forms around him a source of power and happiness. The highest life and glory of man is to be alive unto God."

We can trust nature's God. Man may forget, but God never.

In the old days, a Mr. Heywood was reduced to poverty by the loss of his income, when for conscience sake he refused to conform. There came a day when there was neither food or money in the house. He sent his servant to a shopkeeper to ask for the loan of five shillings. She went, but when she came to the place her courage failed. She passed by the door again and again. The shopkeeper observing her called her to him and said, "I am glad to see you, as some friends have given me five guineas for your employer, and I was just thinking how I could send it." When Mr. Heywood heard it, he smiled and said: "The Lord hath not forgotten to be gracious. His word is true from the beginning. They that seek the Lord shall not want any good thing."

Elizabeth Barrett Browning wrote:
The foolish fears of what might happen —

I cast them all away
Among the clover scented grass,
Among the new-mown hay;
Among the husking of the corn,

Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

* * *

May 6.

Topic: Willing Workers.

Hymns: God Himself Is Present. Christians, Lo, the Star Appareth. Where Cross the Crowded Ways of Life.

Lesson: Nehemiah 4:1-18. Text: Nehemiah 4:6. "So we built the wall, . . . for the people had a mind to work."

The qualities of a real leader were exhibited by Nehemiah. He was devoted to God. He depended upon God. He was fearless, resourceful and able to get the cooperation of others.

Sanballat, incited the Arabians who were living in Judea to hinder the rebuilding of the walls of Jerusalem. But they were built, "for all the people had a mind to work."

A great task confronts Christian workers. And there are many enemies that seek to hinder.

But if the people have a mind to work the needed reforms can be accomplished.

The Bishop of Orleans said in a sermon: "This is no time for long sermons, but for good works. You are all acquainted with the calamities of those whose cause I am come here this day to plead before you. Once upon a time a king said to his companions in arms, on whom he thought with reason he could rely, 'My good friends I am your king, you are Frenchmen, yonder are the enemy, let us march.' I will not address you in any other words than these, I am your bishop, you are Christians, yonder are not our enemies but

our brothers who suffer, let us fly to their succor."

You ask, "What can I do? I am only one." Remember that everyone counts.

A heavy piece of machinery was being moved into a building by means of a block and tackle. Suddenly one of the ropes parted and the machine began to slip backward. The two men who had charge of the work sprang to arrest its progress, but it was more than they could do.

"Give us a lift," one of them shouted to a bystander. "Where shall I take hold?" he asked, unmindful of the fact that both men were exerting every muscle to control the machine and that there was not a second to lose. "Grab hold anywhere," replied the mover.

In a Western city a traveling salesman did some thinking. The church to which he belonged was strictly orthodox, fairly prosperous and located on the boulevard in just the right place along the fine avenue, and in the adjacent streets were the homes of the wealthy and refined. A few blocks, south and north, the abodes of the middle class and the poor intermingled. There were plenty of people and room in the church for twelve hundred of them. And yet on a Sunday morning it was about a quarter filled.

The salesman had seen the Salvation Army all along his route. He had also witnessed the surging crowds as they flocked to Moody's meetings. "Let us get out of our old ruts and fill these empty seats," he said to his fellow churchmen. They did, and soon the church was filled with people seeking the way of salvation.

My boat became my place of nightly toil,

I sailed at sunset to the fishing-ground,
At morn the boat was freighted with the spoil

That my all-conquering work and skill had found.

Mine was the boat,
And mine the net,
And mine the skill
And power to get.

* * *

May 13. (Whitsunday).

Topic: The Witness of the Spirit.

Hymns: Holy Spirit, Truth Divine. Breathe on Me, Breath of God. Our Blest Redeemer.

Lesson: Romans 8:1-17. Text: Romans 8:16. "The Spirit itself beareth witness with our spirit, that we are the children of God."

In his Letter to the Romans Paul said many helpful things. Chapter 8 is outstanding. The keynote of the chapter is, "There is therefore now no condemnation to them that are in Christ Jesus." Verse 1. Paul goes on to point out a number of important facts.

1. The Christian is not in debt to the flesh. He should not live after the flesh for that kind of life results in death. By the Spirit he should put to death the deeds of the body, then he will live. 12, 13.

2. The sons of God are those who are guided by the Spirit of God. They have not received a slavish spirit but the spirit of sonship. Because of this they say, "Abba, Father." 14, 15.

3. The Holy Spirit bears witness with the spirit of the Christian that he is a child of God. Therefore he is an heir

of God and joint heir with Jesus Christ. 16, 17.

"The gift of the Spirit under the new conditions," writes C. A. Anderson Scott, in *The Spirit*, "came first to a company of men and women, some hundred and twenty in all, numerous enough to include many widely divergent types of character and experience. . . . In Jesus they had yielded to the authority of a unique personality, a character wholly inspired by love. Through him and in his fellowship they had discovered God as a supreme force of love and righteousness that early counted in their lives."

Christians have their periods of perturbation. Doubts and fears beset them. It is said that John Bunyan had a spiritual struggle for years. One day he felt himself an outcast, the next the

companion of the angels. In order to put his standing to the proof he planned to work a miracle. Like Gideon with his fleece, he would say to the puddles of water in the road, "Be ye dry." And to the dry tracks he would say, "Be ye puddles." It occurred to him that he ought to pray for God's assistance. Then he became afraid of the test and went on the way more troubled than ever.

It is the function of the Holy Spirit to dispel that attitude. He does that by imparting what Paul calls the fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, a quiet mind, kind acts, well-doing, faith, gentle behavior, control over desires, against such there is no law." Galatians 5:22. (Basic English).

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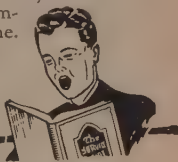
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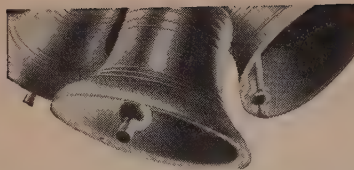
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Spirit? Then listen. Archbishop Fene-
lon said, "How rare it is to find a soul
quiet enough to hear God speak!"

Writing of the Holy Spirit, David
Lake Ritchie said:

He breathes, and there is health,
He moves, and there is power,
He whispers, there is wealth
Of love, his richest dower.
His presence is to men
Like summer in the soul;
His joy shines forth, and then
Life blossoms to its goal.

* * *

May 20.

Topic: Personal Work.

Hymns: Love Divine, All Love Ex-
celling. Come Ye Disconsolate. Just
As I Am, Without One Plea.

Lesson: John 1:29-50. Text: John
1:42, "He brought him to Jesus."

The first men that Jesus invited to
follow him immediately became per-
sonal workers. "One of the two men
who heard what John said and went
after Jesus was Andrew, the brother
of Peter. . . . He took him to Jesus. . .
'Nazaret!' said Nathaniel, 'can anything
good come out of Nazaret?' 'Come and
see,' said Philip." John 1:40-51. (Mof-
fett).

It is the duty and privilege of all
Christians to become personal workers.
The church has produced some eminent
workers.

Writing about Dr. John Mott, Dr.
James Black said: "Yes—82 years
young! I think we ought to record
the universal church's gratitude to this
layman, who has received more D.D.
degrees than any clergyman, for all
the service he has done to missionary,
Y. M. C. A., Ecumenical, Jewish and
Christian work all over the world. He
said with a smile to me, 'I'm 82 years,
and I've worked in 83 different coun-
tries, so you see I've still one to go.'
May he have many to go. I wonder if
great laymen may not have more to do
with the future of the church than
great ministers."

Dr. Mott has certainly earned the
right to speak on the matter of per-
sonal work. In a pamphlet entitled,
"Lessons I Have Learned Over a Period
of Sixty Years in Organizing Five
World Christian Movements," he makes
some valuable suggestions. Among
them are these.

1. Listen more to God and speak less
yourself. We are so noisy and busy we
don't hear God and understand his
purposes.

2. Multiply one's self. He who does
the work is not as profitably employed
as he who multiplies the doers.

3. Face the heroic and use the heroic
appeal. Difficulties are stepping stones
to high attainment.

4. Let people in on the ground floor.
Get out where people are. Let people
understand you understand them. Get
their point-of-view.

Just before Yale '15 was graduated
each member of the class got a circular
letter signed by seven graduates, headed
by William Howard Taft, '78, urging
him to give what time he could in the
next few years to the guidance and
training of boys.

"This is direct, personal public ser-
vice," declared Mr. Taft and his co-
signers, "and you will never be freer
to perform it than during the next few
years." Eight ways of getting into the
work were suggested. One was to form

a boys' club. Work in the Boy Scouts
or the Big Brother Movement. The
other pointers were sharing in recrea-
tion work, work in a boys' camp, coach-
ing boys in sports, or taking charge of
a club in a music school settlement.

Across the rolling hills of life

A friendly highway leads,
A road whose every wondrous mile
Is paved with noble deeds.

For any man this course begins

Where will and judgment meet,
There solemn purpose points the way
And kindness guides his feet.

This highway is the only road

That leads to great success,

No other trail—no sidelong path

Will find true happiness.

Though up and down its route may run,

It carries straight and far,

And gains at last that haven where

Life's great possessions are.

* * *

May 27. (Memorial Sunday).

Topic: The Broken Bow.

Hymns: God of Our Fathers, Known
of Old. Thy Kingdom Come, O Lord.
The Prince of Peace His Banner
Spreads.

Lesson: Isaiah 2:1-11. Text: Hosea
2:18. "And I will break the bow and the
sword and the battle out of the earth."

President Truman asked that the first
Peace Sunday after World War II be
set aside for all the nation to offer its
thanks for a victorious end of the war,
and to ask guidance for the trying times
ahead.

The president himself observed it,
and this litany of thanksgiving was
said. "For the faithfulness and heroism
of those who gave their lives in the war,
for the wounded, for those who were
spared, friend and enemy alike, for the
integrity of leaders, for the courage and
resourcefulness of those in both civil
and military life."

Our soldiers in all our wars deserve
our gratitude. We should hold them in
everlasting remembrance. They were
of high calibre.

Dr. Daniel Poling wrote during
World War I, "Ten weeks spent in the
war zone convinces me that the morale
and morals of the American soldier in
France are in full accord with the finest
traditions of American arms and a
credit to the social and religious stand-
ards of American society."

Now a great task confronts us and
the rest of the world. Margaret Y.
Bishop puts it in these lines:

Speak, if you must, but can you set
your words

To halt some future Armageddon?

Only thus may you fit monument con-
trive:

And only thus you may with honor
Worthy of them wreath the dead.

The promotion of peace and goodwill
should be our objective. "Peace hath
its victories no less renowned than
war," wrote Milton. And these victories
we must seek to win.

"It is the business of the churches to
make my business impossible," said
Earl Haig, one of England's great gen-
erals.

German prisoners of war converted
a Nissen hut into a military chapel for
the British army. The prisoners asked
to be allowed to add a memorial of
their own—a stained glass window en-
tirely their own work. They also con-
tributed a number of mural paintings
of Biblical scenes. The cultivation of

that spirit will win the cold war.

Hosea was a prophet to the northern kingdom. Israel had been faithless. As a punishment the country would be made desolate. But eventually God would destroy the weapons of warfare and banish war from the earth.

Let us pray with John Oxenham:

Peace in our time, O Lord,
To all the peoples—Peace!
Peace surely based upon thy will
And built in righteousness.
Thy power alone can break
The fetters that enchain
The sorely stricken soul of life,
And make it live again.

June 3.

Topic: A Good Man.

Hymns: Rise Up, O Men of God.
Who Is on the Lord's Side? God Send Us Men.

Lesson: Acts 11:1-26. Text: Acts 11:24. "He was a good man."

Barnabas, a Levite, was an early convert to the Christian faith. Some writers identify him with Joseph Barsabas, one of the two candidates for the vacancy in the apostolate caused by the apostasy of Judas. Acts 1:23. He was listed among the prophets and teachers of the early church.

What are the characteristics of a good man? The Chinese hold there is no such person. They have a proverb. "There are two perfectly good men, one dead and the other unborn." That is too pessimistic.

The character of Barnabas is set forth in the Book of Acts. He was an ideal Christian. He was controlled by the Holy Spirit and had faith. 11:26. He was generous. 4:36, 37. He was helpful. 9:26, 27. He was a worker. 11:22-26.

Prominent churchmen have freely expressed their ideas as to what constitutes a good man.

Bishop Latimer pointed out that conversion is the first essential. "We must first be made good, we must first be made just, before our works can please God, for when we are justified by faith in Christ, then come good works."

Earl Shaftesbury said: "To love the public, to study universal good and to promote the interest of the whole world, as far as it lies in our power, is the height of goodness and makes that temper which we call divine."

Dr. Thomas Chalmers made this appeal: "Live for something. Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year and you will never be forgotten. Your name and your good deeds will shine as the stars of heaven."

It is gratifying to know that many Christians, perhaps more than we think, are living the good life.

William F. McDermott, who contributes to many magazines, writes: "Through my contact with the church, I have found that the personal services rendered by it are almost incalculable. I know scores of homes that have been kept intact because the minister reconciled domestic difficulties, erring husbands and wives have been restored to paths of rectitude by a fatherly warning from a clergyman. And where death or misfortune enters, the minister is a friend of all."



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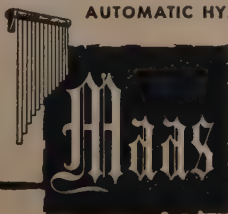
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"Two men there live in every town, with lives as like as nuts of brown. But one wears a smile, the other a frown; the one looks up, the other down.

"They work side by side. When night comes along, Smiles starts for his home with a snatch of song, happy in knowing his day's work is through. Grouch only thinks of the chores to do.

"And thus through life they go along—Grouch with a grunt, Smiles with a song: one always happy, the other one blue. And now, dear friend, which one are you?"

June 10. (Children's Day).

Topic: A Happy Family.

Hymns: With Happy Voices Ringing.

In Life's Early Morning. O God, Whose Love Is Over All.

Lesson: II Timothy 1. Text: II Timothy 1:5. "When I call to remembrance the unfeigned faith that is in thee. . ."

Timothy was the son of a Jewess. Her husband was a Greek. He had a fine religious background, furnished by his grandmother and his mother. By teaching and example they led him into the Christian life.

Writing to Timothy, Paul complimented him on the fact that his grandmother Lois and his mother Eunice and Timothy himself were Christians.

Parents are responsible for the training of their children. Fred D. Cram, a member of the National Committee of the Laymen's Fellowship, said: "Take

two men I know. One has raised a family which would be called large in these days. Every Sunday the children with their father and mother occupied their regular pew in the church. The children have grown up and are on their own now. I believe that each is still a faithful church member. The other man and his family always attended church too. He has two grown children, one of whom never goes to church, the other once in a while. . . . In the final analysis is it less a matter of personal consecration than of the personality of the parents?"

Pestalozzi, the Swiss educator, described what a home might be. "Our home joys are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good, it lifts men up to their Father in heaven."

Monsignor McDonough gave the summary of all-day discussions at a meeting of the National Council of Catholic Women. He stated that the sense of the meetings on Catholic family life was that the family is beset by bad housing, low wages, uncertainty of employment, by inconsiderateness toward one another, and by flight from home fun into outside, ready-made enjoyments. But making the Holy Family present in the home every day, he added, would bring the full compliment of virtues in, and would insure better family life.

Tillman Hobson said: "Christianity begins at home. We build our characters there, and what we become in after years is largely determined by our training and home environment."

A writer in the *Christian Herald* makes an interesting suggestion. "If the truth were known it would be revealed that hundreds of men of ability as writers and speakers, hundreds of men of wide information, have known no university or college but the Fireside University. It was the university of Abraham Lincoln and other presidents of the United States. It is the university open to every boy in the land and he need not pass any entrance exams in order to get into it."

What makes a home? Henry Van Dyke gives the answer.

But every house where love abides

And friendship is a guest,

Is surely home, and home, sweet home;

For there the heart can rest.

* * *

June 17.

Topic: A Narrow Entrance.

Hymns: O for a Closer Walk With God. O Jesus, Thou Art Standing. Christ in His Heavenly Garden.

Lesson: Matthew 7:15-28. Text: Luke 13:24. "Strive to enter in at the strait gate."

Toward the close of the Sermon on the Mount Jesus uttered a solemn warning. "Go in by the narrow door, for wide is the door, and open is the way which goes to destruction, and great numbers go in by it. For narrow is the door and hard the road to life, and only a small number make discovery of it." Matthew 7:13, 14. (Basic English).

On another occasion someone asked Jesus, "Lord, will only a small number have salvation?" "And he said to them, 'Do your best to go in by the narrow door, for I say to you, A number will make the attempt to go in, but will not

be able to do so." (Basic English).

There is a fine heathen parallel in the allegory, *The Tablet*, by Cebes, a disciple of Socrates. "Seest thou not a single small door, and a pathway before the door, in no way crowded, for only a very few travel that way since it seems to lead through a pathless, rugged, and stony tract?"

There is another by the philosopher Maximus of Tyre (150 B.C.). "There are many deceitful bypaths, most of which lead to precipices and pits, and there is a single narrow straight and rugged path, and few indeed are they who can travel by it."

Have we been making a mistake by intimating that it is easy to become a Christian? The sad note in the saying of Jesus is, "A number will make the attempt to go in, but will not be able to do so."

Why is this? The fact is that very few people like to give up the things they enjoy.

In January, 1946, Winston Churchill reached his seventy-first birthday. Holding up a long cigar and a whiskey and soda, he said: "The doctors say that unless I give these up and slow down I'll have only two more years. I don't propose to do either. I won't be a pill-swallowing, retired gentleman."

Jesus here presents a challenge to people who like to do the difficult thing. The motto of our Signal Corps is, "The difficult things we do at once, the impossible take a little longer." That is the spirit that gets results.

When Moody was holding continuous meetings in Chicago in a great tabernacle, a man was converted who was called the Walking Prayer. He was under such distress and so helpless about finding the peace he needed, that he walked the snowy streets until the day began to break, and then went to his room exhausted. As he threw himself upon the bed he said, "Lord, fix it up yourself." God is always more than willing to do that.

Marianne Farningham wrote these lines:

The Father's House is surely thine,
Therefore, why wait?
His lights of love through darkness
shine,

The hour grows late.
Push back the curtain of thy doubt.
And enter—none will cast thee out!

The Father's House has many rooms,
And each is fair,
And some are reached through gath-
ered glooms,

By silent stair:
But he keeps house and makes it home,
Whichever way the children come.

June 24. (Nature Sunday).

Topic: "Is Life Worth Living."

Hymns: Joyful, Joyful, We Adore Thee. God Is Love. O God, the Rock of Ages.

Lesson: Psalm 65. Text: Psalm 65: 13. "The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

Summer is here. It is the season when once again we can explore the wonders of nature and learn the lessons she teaches.

Nature is man's teacher. "She unfolds her treasures to his search, unseals his eyes, illumines his mind and purifies his heart."

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Milton wrote, "In the contemplation of created things we may ascend to God."

Dr. Thomas Chalmers, the Scotch divine, said: "Our Saviour expatiates on a flower, and draws from it the delightful argument of confidence in God. He gives us to see that taste may be combined with piety, and that the same heart may be occupied with all that is serious in the contemplations of religion, and be at the same time alive to the charms and loveliness of nature."

The Psalmist wrote, "Thou art crowning the year with thy goodness, rich stores drop where thou passest, (Turn to Page 111)"

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by Lewis H. Chrisman*

PREACHERS are book buyers. In thousands of American communities the largest libraries are those in ministerial studies. Many of these books have been bought at untold sacrifices. In Thomas W. Lamont's *My Boyhood in a Methodist Parsonage* there is a chapter entitled "Some Bookshelves," which is worth reading and rereading. The clerk of the Official Board of the church of which Rev. Thomas Lamont was pastor was a carpenter and so had the job of putting in the additional bookshelves that had been reluctantly voted in response to an earnest plea. The clerk-carpenter availed himself of the opportunity to give his pastor a little lecture on the extravagance of spending too much money for books. Especially was he shocked to find histories of England by "three different men," and Mr. Lamont's explanation got nowhere with him. He went away shaking his head. "Dominie means all right, but's got queer notions. Three histories of England. Don't that beat the Dutch?" Thomas W. Lamont's memories of his father's "solid but shabby" library, where every single book meant doing without something else, tells a story that could be repeated again and again in the annals of other ministerial homes.

A library is highly revealing of its owner. Sometimes it dates him. In the days when I was a very young college professor I came into contact with the library of a teacher of an earlier generation in which the newest book was more than twenty years old. Yet there is another side of the picture. A library consisting entirely of latest selections of a book club is also open to serious criticism. And a man's books

tell other things about him. They are a safe indication of whether he is intellectually alive or dead at the top. In the case of a preacher they are most highly informing concerning his theology. A collection of books always gives definite information about its owner's range of interests. It is a veritable extension of his mind and personality.

Fortunate as is the individual who has access to an efficient public or institutional library, borrowing books is never an adequate substitute for owning them. In the summer of 1947 I spent a month attending a workshop in higher education at the University of Minnesota. The library of that institution contained at that time approximately 1,300,000 books. Although I had a card admitting me to the stacks and was granted other privileges, every now and then I found myself homesick for my own little library far away among the hills of West Virginia. It must, however, be recognized that the availability of library books often determines what one buys or does not buy. Sometimes our purchases are determined by whether or not given material can be secured elsewhere. The public and the private library can be made to supplement and re-enforce each other.

Borrowing books from our friends is even less satisfactory. I here make the solemn confession that in the realm of books I do not especially enjoy being either a lender or a borrower. Charles Lamb has paid his respects to "borrowers of books—those mutilators of collections, spoilers of the symmetry of shelves and creators of odd volumes." There are in the world a surprising number of people, otherwise honest, who are not punctilious in regard to returning borrowed books. I could say

considerable here about my own losses from this form of what I shall euphemistically call "carelessness." Long ago I learned to keep a record of the volumes which I lent and to ask for their return. This, though, I have always found somewhat humiliating to both parties involved. Another element which enters into this kind of situation is that usually the borrower is interested in the new book which is fresh in the owner's mind and contains material to which he is likely to want to refer. Often the book which is lent is the one most needed at home.

My aversion for borrowing books may be harder to explain than my lack of enthusiasm for lending them. When I see somebody else's book in my library, I regard it as an interloper. It may be that this is because I have a fear that since I am not a very systematic person, I may through what is known as "professorial absent-mindedness" join the ignominious company of "book-keepers." Then, too, I have now and then been the victim of those who possess the unfortunate social habit of forcing their books on an unwilling borrower. We have all met the good brother who tells us that he has been enjoying such and such a book and ends by saying, "You must read it, too. You can have my copy." Sometimes the book is one so entirely outside of my range of interest that reading it would bore me to tears. Occasionally I have been honest enough to tell the would-be lender that; other times I have been so afraid of hurting his feelings that I have carried the book home and have given it some attention—but not too much. Whether my procedure in this regard is rational or not, I am not enthusiastic about turning my friends' libraries into public libraries for my personal use.

Intelligent Buying an Art

That the intelligent buying of books is a virtue is a statement which few enlightened persons will attempt to controvert. The oft-quoted aphorism, "Wear the old coat and buy the new book," which has been traced to the late Austin Phelps of the Andover Theological Seminary, is frequently excellent advice. But many questions follow in its wake. In the buying of

*West Virginia Wesleyan College, Buckhannon, West Virginia.

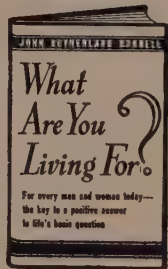
books a man can be either efficient or a bungler. Every library contains some blunders. On the same shelves stand other books which have been a joy and stimulation throughout the years. Is there any set of definite rules for book-buying which should be consistently followed? Likely there is. Yet in this article I venture to stress but one of these basic principles.

This principle is the subject of one of Emerson's most widely quoted and luminous essays. He called it self-reliance. Its applicability to book-buying is of immediate helpfulness and has wide ramifications. It can be paraphrased by saying, "Don't let somebody else select your books for you. Buy those which you yourself need and want." The best libraries are those which are self-selected. The poorest are the ones which are the farthest from the interests and the needs of the owners. Of this principle we can find many illustrations. I once taught in a college which had among its alumni a preacher in a distant state who desired an honorary degree; consequently, he wrote to his alma mater and requested that the recognition be granted him. I remember two things about his letter, the first being that he recommended himself rather highly and the second that he enclosed a photograph of himself in his library. Since I was a guileless young professor, the pictured rows of volumes made a considerable impression upon me. But an older and wiser man said, "That's not the library of a scholar or a student. It consists entirely of sets."

According to my observation this conclusion was correct. Sets of books, without a doubt, have a legitimate place in the bibliographical world. Sometimes they fill an important place in the private library, but a collection of books consisting "entirely of sets," or almost so, represents unintelligent buying. Frequently it is the result of the pressure of agents. In other words, the purchase is not the result of any particular need or desire on the part of the buyer. He regards buying books as something rather commendable, but he hardly knows how to go about it; he is, therefore, excessively susceptible to adventitious influences. Not all of these come from skillful agents. Sometimes the pressure comes from the purchaser himself. Thinking that a set of ultra-learned books would look fine on his shelves, he adds them to his library. And there they usually stay. His motivating force is what might be termed an intellectual strut. How imposing such an array of erudition looks to the uninitiated, but as far as use is concerned, the individual volumes live lives of innocuous ease.

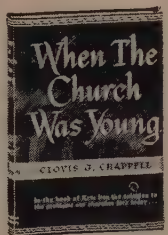
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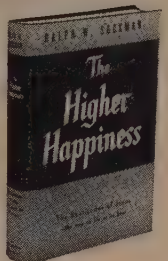
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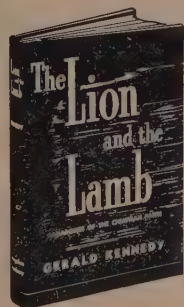
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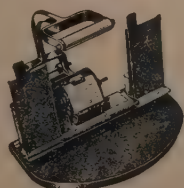
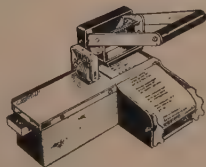
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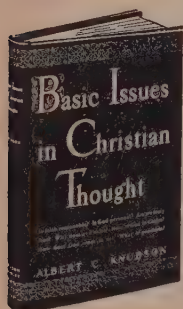
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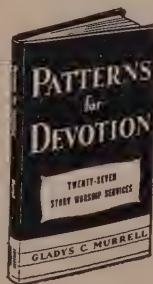
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such a lack of self-reliance manifests itself. I once heard a preacher trained in college and seminary express disappointment that the bishop presiding at the conference which he had just attended had not recommended some books as worth buying. I thought then, and still think, that by the time a man has completed his formal training he ought to be able to travel under his own steam. Lists of "best books" may have some suggestion value, but the man of mature mind has developed interests which determine his own book purchases. Frequently he has a self-made list of wants which is considerably ahead of his buying capacity.

Function of a Book Review

A word should be said here about the function of the book review. The first responsibility of the reviewer is to give the reader, who is often a potential buyer, an adequate idea of the volume which he discusses. The successful review does this. He who reads it carefully learns something about the scope and value of the work under consideration. It once fell to me to review *The Puritan Mind* by Professor Herbert W. Schneider of Columbia University. I thought then that it was an excellent book and I said so. I now know that I did not exaggerate its merits. It is, though, considerably more difficult than the Elsie books or the writings of Horatio Algiers of more or less blessed memory. A few weeks after my review had appeared I met Brother Spiffkins on a train. As soon as he saw me, he lifted up his stentorian voice and informed me and the rest of the passengers in that particular car that he had bought a book which I had recommended and that it "was no good." As far as that book was concerned it was a thousand miles from the interest, or capacity, of Brother Spiffkins. I am inclined to believe that he read my recommendation of it without reading what I said about it, or perhaps I did not make myself clear. The words of reviewers should be taken with the proverbial grain of salt. Not every good book is good for everybody. A volume might be an excellent buy for John Doe but perilously near to worthless for Richard Doe.

Comparatively recently a friend came to see me on a futile borrowing expedition. He was looking for a copy of *The Heart of Midlothian* by Sir Walter Scott. When I told him that I didn't have the book, he ventured the observation that he had supposed that since I was a teacher of English I would have "all of Scott's works" in my library. I could not give him an A plus for the wisdom of his remark. If I had complete sets of all the great authors of English and American literature, there

would be little room for anything else in my modest-sized house. And although I once got considerable pleasure from the writings of "the wizard of the North," at my present stage a little of him goes a long way. But as I write, I see before me several shelves of books dealing with the history and use of our written or spoken language. To many these would be "dead wood." They are not so to me. And this is my library.

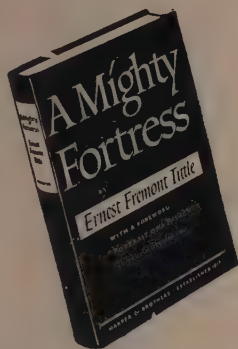
The Place of Sermons

The section of my library which has brought forth the most questions from those who have inspected it has been the two bookcases heavily laden with books of sermons and other homiletical literature. It happens that although I am a layman, as a Methodist local preacher I have, from my college days on, been asked when needed, to supply pulpits. Somewhere along the line I became highly interested in sermons and books about them. I confess to some pride in my almost complete collection of the Lyman Beecher Lectures on Preaching. And I value the books of sermons as much as I do the contents of any section of my library.

One does not need to apologize for the value of sermons as literature. Sermons were taken seriously by English men of letters in the eighteenth century. When the library of Topham Beauclerk, one of the satellites of Samuel Johnson in the famous literary club, was being sold at auction, John Wilkes expressed his surprise in finding so many sermons in it, since Beauclerk was a gay man of the world. Johnson replied: "Why, sir, you are to consider that sermons make a considerable branch of English literature; so that a library must be very imperfect if it has not a numerous collection of sermons." Arthur Quiller-Couch in writing of John Donne (1572-1631) has said that his sermons contain "the most significant prose ever uttered from the English pulpit, if not the most significant prose ever spoken in our tongue." It is my own opinion, formed after years of study, that the most lucid, vigorous, sinewy, colorful, and direct English prose written before the nineteenth century was not that of Defoe, Addison, Steele, Swift, or Johnson but that of Dr. Robert South, canon of Christ Church and chaplain to the not particularly glorious representatives of the house of Stuart.

From more than one viewpoint an especially delightful book is *The Pastor-Preacher* by Bishop William Quayle. It was published as long ago as 1910 but is still superlatively good reading. Chapters like "The Tyranny of Books," "Keeping Alive the Sense of Wonder," "The Sin of Being Uninteresting" and "Pollen for the Mind" are not dead

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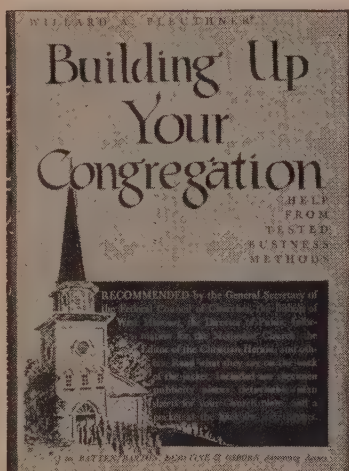
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exhortations but real literature. Another chapter-heading is "The Preacher and Sermonic Literature." In it we read the following: "Sermon books are well worth reading. They constitute a distinct form, and, I think, a valued form of literature. I have found a constant and, if possible, growing delight in them. . . . The sermons of all mighty preachers should be read and studied. Each preacher reader will find himself appealed to more by one than by another. This is to be expected. One preacher stings one brain to positive exultation; another will not stir his brain to a ripple. But that depends much on ourselves. We are we; they are they."

Here is expressed a principle which has an applicability to the whole matter of the relation between the reader and authors. "We are we; they are they." It may not always be to our intellectual credit that our brains do not connect with the thought of a given author, but reading is not a dress parade performance. We read not for display but for help and pleasure. And as a rule, the books which we enjoy most help us most. Efficient buying is a matter of finding the books which seem to be written for us. Any reader and buyer of books should eventually reach the place where he can rely on his own judgments, interests, needs, and tastes.

REVIEWS OF NEW BOOKS

The Christian Society

Christianity and Society by Nels F. S. Ferre. Harper and Brothers. viii/280 pages. \$3.75.

Nels Ferre's latest book leaves some important questions unanswered. And this may leave some readers restless who expect that he will iron out all the difficulties and outline every detail in a blueprint for our immediate embodying of the Christian ideal, through agape, in the world's institutional life. But the questions which he leaves unanswered are technical questions which he does not set out to answer. What he does aim to do he does exceedingly well.

It is his purpose to set his thinking regarding society into a coherent relation with his earlier expositions concerning the Christian faith and to shed light on the relevance of Christian faith to the social order. He divides the book into three parts: The Eternal Purpose and the Historic Process; The Church and the World; and Concrete Considerations: War, Property, Education. This book is illuminating, expansive and thrilling. For Ferre touches the depths, yet in language that carries his readers with him.

Beyond this, there is so much to be praised in Ferre's work: His depth of appreciation of the eternal heart of faith—agape, besides which all lesser motifs or clanging noises are sloughed

off with decisiveness. He expounds the word; but he never reveres the words simply because they are in the Book. He vigorously rejects all literalism which discredits the modern world's reliable knowledge concerning man's origin, development and long struggling existence. He is widely read and greatly influenced by sound science and penetrating philosophy. Judging by this book alone, one would suppose that no modern mind has influenced him more than Alfred North Whitehead—a teacher properly to be esteemed and treasured.

Ferre also demonstrates a large capacity for discriminating analysis and balanced judgment. Marxism contains significant insight as well as serious limitations. Capitalism has made a tremendous contribution to the advance of mankind. Nevertheless, it must be superseded (not as an inherent evil but as a technique which has served its day and now points beyond itself) by Christian democratic socialism. The contest between subject-centered and child-centered education assumes a false distinction. Education *must* be both. "The true growth of the child is growth in the truth (*italics mine*) and of the truth in the child." (p. 251). In connection with his discussion of war, he acknowledges a historic function of force and war but, like Ralph Barton Perry, he recognizes that war falls under the law of diminishing returns.

He rejects *sentimental* pacifism yet seems to believe that the time is at hand when the part of Christian wisdom is devotion to non-violent resistance in the spirit of Christian love.

He illuminatingly distinguishes the Holy Spirit from the Spirit of God, recognizes man as both sinful and glorious, and indicates the distinctive character of Christian social action—something which many eminent Christians have sadly overlooked. But perhaps more significant than all else in the book is his penetrating and balanced interpretation of agape, eros and philia in the total purpose of God. This should lead many otherwise discerning men, who in this matter have been moving in dangerous darkness, out into the saving light.

The book is extremely stimulating. Let's simply say that it is a book which every intelligent and earnest Christian ought to read.

W. E. K.

The Nature of Man: His World, His Spiritual Resources, His Destiny, edited by A. William Loos and L. B. Chow. The Church Peace Union and the World Alliance for International Friendship Through Religion. 110 pages. \$1.00.

This is a symposium of ten writers. Their purpose is to show how science, philosophy and religion contribute to an understanding of the nature of man. The main assumption of this brief symposium is that if we are to properly and intelligently diagnose our own times, we must first answer the question: "What is man?" The authors include social scientists, clergymen and philosophers. The entire book emphasizes the one-world concept.

The ten authors include Lynn H. Hough, E. W. Sinnott, Kirtley Mather, Ordway Tead, Brand Blanshard, Mary C. Allen, John S. Bonnell, T. Das, Cornelius Kruse, and Gardner Murphy. The summary and synthesis is given by Lewis Mumford. This symposium follows a logical order for the study of man. Beginning with a statement of the dignity of man by Lynn H. Hough, the biological and social scientist's views of man are given. While Mary C. Allen describes the relationship of art to nature of man, Brand Blanshard and Gardner Murphy make the psychological contributions to the subject. John S. Bonnell and T. Das define the religious disciples of the West and East. Cornelius Kruse presents the summary of the relationship of philosophy to the development of the world man. Lewis Mumford concludes the volume with a sum-

mary and synthesis of the nature of man.

The four appendices include: a selected bibliography, suggestions for arranging a seminar on the nature of man, a description of how this series of lectures on this subject was given in New York City; and lastly, a copy of the program of the New York Lecture series. This small symposium is one of the best sources for ideas on the nature of man which the reviewer has seen for some time. It contains excellent sermon quotations for the liberal minister.

W. L. L.

The Historic Faith and a Changing World by W. Norman Pittenger. Oxford Press. 181 pages. \$2.50.

Subtitled "A Survey of the Contemporary American Scene and the Troubles that Beset Modern Man," this small volume is a remarkably interesting and most readable account of the critical insight of a theological professor and his conclusions. Teacher at General Theological Seminary, an Episcopalian who calls himself "a Catholic in the Anglican tradition," Dr. Pittenger presents what he calls a "dynamic orthodoxy" as opposed to both "liberalism" and "neo-orthodoxy."

After listing the basic American cultural assumptions (expediency, relativism, "all men are created equal," things are the essential realities, and self-expression), he points out how "neo-orthodoxy" stands against these assumptions. Therein lies the most serious danger within this teaching, he says, for it may lead into sheer secularism. Further, he suggests that "neo-orthodoxy with its hint of a hopeless and cynical attitude towards problems today, and its constant attack on human reason, and its insistence on man's near total depravity, may be too narrow.

In the new emerging society with its increasing corporative quality and its emphasis on "this-world perspective (which chapter should open the eyes of many a churchman to what is happening in our society today), Dr. Pittenger says "The Church is to be in secular society an 'earnest of the City of God,' not identified with secular society nor yet so detached from it that it has lost all contact with it." To balance the "liberalism" of yesterday with its merging of Christianity with national life, and the "neo-orthodoxy" with its complete divorce between them, he pictures a "dynamic orthodoxy," which he declares is "iden-

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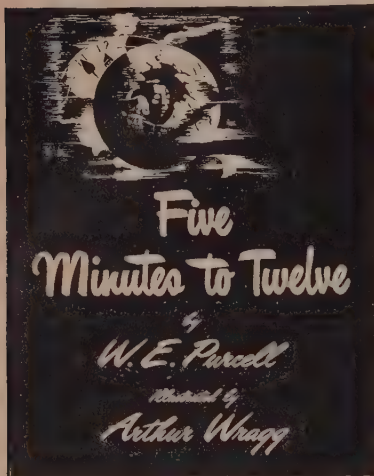
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H. W. F.

Theology

The Christian Perspective by Edward T. Ramsdell. Abingdon-Cokesbury Press. 218 pages. \$2.50.

Here the professor of systematic theology in the school of religion at Vanderbilt University tries to find a mediating position between neo-orthodox and philosophical theologians and as usual finds himself vulnerable to both. He makes a profound attempt to rationalize what must continue to remain in the wide realm of faith.

"Christian faith," he writes, "is an understanding of significance. As such it is a perspective of reason." Reason brings belief, or faith so that the conflict is not between faith and reason but between faiths which various minds hold. He strives for his synthesis on the basis that Christian faith is never a substitute for philosophy but for the Christian mind always its profoundest light. Man is himself the reasoner and accepts knowledge not obtained by scientific methods. The deciding factor is the perspective. He writes a priory from the perspective of Christian faith.

That is most difficult because there is no such thing as Christian faith. There are Christian faiths and what a contradictory realm one enters here! As Dr. Ramsdell says, "to assume that one's own particular type of Christian experience must be normative for all is only absolutizing what is relative." In so many pathetic instances man's imagination becomes for him the word of God. No static proposition can ever be the whole of reality. God certainly could not be limited in his revelation to the canon and have remained silent since. And withal no one can escape his own interpretive perspective.

One long chapter is devoted to the acknowledgement of paradox. Copious instances of Biblical paradoxes are cited. Certainly by nature all things are relative. In contraposition to opposites and in degrees of varying modification. Too much has been made of the paradox theory since most of its value lies in rhetorical devices used by Oriental writers of the scriptures. As the author acknowledges "paradox per se is no guarantee of truth."

The author is driven and attempts an impossible task. He betimes takes liberties with Biblical literalism and betimes refers to "Biblical faith" and quotes more than three hundred times the various translations, as suits his argument, of the Bible as authority.

The book is incisive and interesting. It is a mixture of dialectics and homiletics. In the chapter on Man and Sin the author waxes homiletical on the seven deadly sins; how they root in ego-centrism. For his homily he offers a good text, "The pride of thy heart hath deceived thee."

A good antithesis is set forth in the book—agape versus eros. This recurs

with symphonic regularity all through the book. In the agape of God man finds the means of truly disciplining his eros.

The book is provocative and is worth while for both the neo-orthodox and the philosophical mind.

O. L. I.

Truth Unchanged, Unchanging by D. Martyn Lloyd-Jones. Fleming H. Revell Company. 96 pages. \$1.25.

In this small but challenging volume the author reveals that man's present troubles are due to his tragic refusal to accept the Biblical view as to himself, his needs, and the only way out of his troubles. In the five chapters: What Is Man? What Is Wrong With Man? Sincerity Versus Truth? The Simple Gospel? Is the Gospel Still Relevant? the place and value of apologetics in the presentation of the Christian faith is clearly demonstrated.

Dr. Lloyd-Jones is the successor to Dr. G. Campbell Morgan as pastor of Westminster Chapel, London, England. D. R. F.

Preachers and Preaching

Ministerial Ethics and Etiquette by Nolan B. Harmon. Abingdon-Cokesbury Press. 215 pages. \$2.50.

This book is an evolutionary creation. Twenty years ago Dr. Harman authored a book of the same title. I recall that it had a splendid sale. It was a good, concise and authoritative volume. But it occupied a rather small area of the minister's life. During the years there has been a growing consciousness not alone of professional ethics but the relationship of the minister to his fellow men. This new volume broadens the scope of the work, adds the maturity of a developing consciousness and in touch with changes which have been developing in the profession in the last few years. In fact, its purpose is larger than the title indicates.

Starting with the minister as a man, Dr. Harmon considers him as a citizen, his relations with his brother ministers, his own ministry and churchmanship, the conduct of public worship, funerals, marriage and ministerial dress. An appendix brings together several published statements on ministerial ethics as approved by various groups.

Some of the injunctions are so simple that they will bring smiles to the initiated. I would hate to have to wear the outfit which he lists as formal attire for Sunday morning service. Matching cuff links and shirt studs haven't been a part of my wardrobe for a generation. And I hate to wear a black "cutaway" under pulpit vestments.

But when he discusses the higher areas of professional life the author does give leadership. The book will be a welcomed guide in many circumstances. Most ministers want to be co-operative, friendly and decent. It is well to have pointed out, in a friendly way, some of the frailties of the men of the cloth. His referendum on wedding and funeral fees did not bring up any conclusion except that clergymen are divided on the practice. But that knowledge is something.

Dr. Harmon is the book editor of the Abingdon-Cokesbury Press, the publishing house of the Methodist church. W. H. L.

How to Speak the Written Word by Nedra Newkirk Lamar. Fleming H. Revell Company. 175 pages. \$2.50.

This splendid book is the product of the author's wide experience as a teacher and in public speaking. The author's purpose is to indoctrinate those who read publicly with the fundamental principles involved in reading and interpreting the written word. Her presentation is of necessity rather technical and somewhat in the nature of a laboratory manual approach to the subject, yet (we hasten to add), it is very interestingly done. She takes up in turn such topics as what to emphasize in reading and various other phases of emphasis. Considerable attention is given to the matter of phrasing and its techniques. She makes it quite clear that reading, which is correctly done, is both more beautiful and more meaningful. By far the longest chapter is the last one devoted to the public reading of the Bible.

Inasmuch as most ministers are required to do a great deal of public reading and particularly Bible reading, this book is to be commended to the readers of this journal.

S. L.

Preaching in the Great Tradition by Ray C. Petry. Westminster Press. 122 pages. \$2.00.

Most Protestants, including clergymen, have a curious "church history" of their own. From Peter and Paul it skips to Luther and Zwingli, the Anabaptists and Calvin, ignoring all intervening centuries with perhaps the exception of a somewhat uncertain bow in the direction of Augustine. Dr. Petry, professor of church history at Duke University, has therefore rendered us a distinct service in turning our attention to what his subtitle calls "Neglected Chapters in the History of Preaching." It is a companion study to his *No Uncertain Sound*, an anthology of pre-Reformation sermons, that won acclaim two years ago.

Such a book is interesting because it introduces us to unfamiliar and often exotic characters. Gregory Nazianzen, Peter Damian Wulfstan and Berthold of Regensburg are interesting to meet and to hear. Together with better-known preachers like John Chrysostom, Gregory the Great, Wycliff and John Tauler they possess significance also for the contribution they made to the world through their pulpit ministry.

Yet our interest cannot remain antiquarian, for the Word these men proclaimed is still a living message. Often we are startled at the way in which intervening centuries fade. Human nature and its problems change but little. Wulfstan's denunciation of the eleventh century fits this post-war era. Bernadine of Siena had to wrestle, as we do, with men who lazily appointed their wives to carry on the religion of the family. Jacques de Vitry had our task of proclaiming God's righteous Word to both capital and labor. Are we familiar with *exempla*? There is one on page 90 so apt that I have decided to use it in next Sunday's sermon.

This is not a history of preaching, so much as a study of Christian preaching as it can be observed in the practice and theory of men who occupied the pulpit. Hence Dr. Petry discusses min-

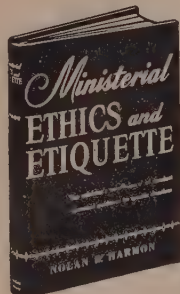
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A checklist of selected books that belong in every minister's working library. How many have you?

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isterial responsibility, the association of preaching and teaching, the relation of preaching to the common life (a particularly rewarding chapter), and the interplay of worship and preaching in the church. Every pastor, young and old, will benefit from these discussions. **J. S.**

Sermons

The Lion and the Lamb by **Gerald Kennedy**. Abingdon-Cokesbury Press. 233 pages. **\$2.50**.

Dr. Kennedy is Bishop of the Portland area of the Methodist Church. As long as his administrative duties can be held to a minimum so that he may speak and write, then all will be well. For it would be a terrible loss if this young man could not keep on with his unusual ability.

This volume is sub-titled "Paradoxes of the Christian Faith." He takes twenty-one such passages from the New Testament and treats them in completely new fashion. His illustrations are not what one might expect but have a freshness and aptness that make one jot down the illustrations for future use himself. Some of the chapter headings are "Judgment and Forgiveness," "Personal and Social," "Humility and Assurance," "The Mind and the Heart," "Spiritual and Material," and "Death and Life." He either takes a single text which gives both, such as "because the foolishness of God is wiser than men," which is used with "Foolishness and Wisdom"; or two texts that illustrate the thought such as for "Personal and Social" where he used "save yourself from this crooked generation" and "for it is he that shall save his people from their sins."

Bishop Kennedy through his pastorate has become well acquainted with human nature. He knows the questions in the minds of people. He tries to answer here the conflict in thoughts that are paradoxes of our Christian faith. He does exceedingly well with this.

H. W. F.

On Being Your Best by **G. Curtis Jones**. The Macmillan Company. 129 pages. **\$2.00**.

The writer is minister of Seventh Street Christian Church in Richmond, Virginia. The book offers several of his Saturday evening addresses over radio station WLEE in Richmond under the title "Tomorrow is Sunday."

Because these were first orally given over the radio they manifest more of liberty in expression than carefully edited manuscripts ordinarily offer. "Upon the quagmire of our times, we are called to build a pyramid of prayer." "Worship is the washing of one's soul in the suds of faith." These might have been more carefully edited. The sentences are epigrammatic and aphoristic. Also the talks are well larded with illustrations, mostly taken out of the author's experiences in the ministry. The chapters are not long, dealing in the main with down-to-earth living. They carry "On Being" headings—"On Being—Money Mad"; "A Good Citizen"; "Happy"; "Important"; "Off-side"; "Stuck With Yourself"; "Affirmative"; "On Your Toes," etc.

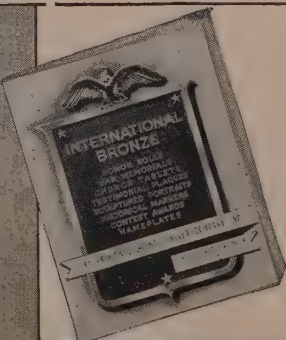
It is good and interesting reading, pointed toward healthy Christian living and should appeal to laymen as well as religious instructors. **O. L. I.**

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Worship

The Gospel in Hymns: Background and Interpretation, by Albert Edward Bailey. Charles Scribner's Sons. 600 pages. \$6.00.

This book goes to the top of my reference books on hymns of the church. It is comprehensive, authentic and well organized for my work. It begins with the period of Henry VIII. Hymns of older periods are introduced but fall into the time periods of their translation into the English language rather than the period in which they were originally written.

By "interpretation" we mean that the author seeks to show the theological and social teaching of the hymns which are discussed. This is very well done and every one would expect it from the distinguished author. Historical summaries which are inserted from time to time help to make the reader feel that he is riding through history and cover wide areas of life through the study of hymns. There are illustrations of many of them coming from outside the narrow religious fold. They portray the spirit of the days in which the specific hymns were created.

Over 300 hymns are discussed. These are aided by nearly 200 illustrations. It is a pleasant volume for research or for occasional perusal.

Of course the real test of a volume such as this is the sensitivity of the compiler in his treatment of authors and tunes. Here Dr. Bailey is superb. This is particularly true as he writes of hymn writers and their personal lives.

W. H. L.

Sacraments, Signs and Symbols by W. Norman Pittenger. Wilcox and Follett Company. 162 pages. \$2.00.

For all thoughtful Christians the problem of their bodily nature and spiritual aspirations has posed a problem. The erudite Professor Pittenger of the General Theological Seminary sets out clearly the Anglican answer, which he admits is the only one that satisfies him to this dilemma. He finds Christianity the most "materialistic" of all religions because it begins with the incarnation and all through its history has depended upon sign and symbol through their "external religion" to convey the true inner meaning of its nature. The first 83 pages are given to this closely reasoned, although at times, unnecessarily single-minded interpretation.

The latter half of the book is devoted to essays written and previously published by the author in leading religious journals. Since these essays follow largely out of the basic point of view expressed in the first section it is well that they be here given a more permanent and easily accessible place.

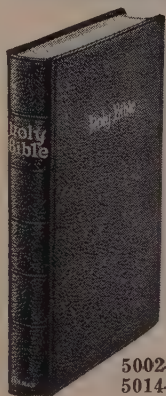
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Liturgical and Executive Calendar July 1950 — June 1951

THE historic church year starts with Advent. The denominational year varies according to the denomination. The calendar year starts January first. We believe that the minister's executive year starts about July first. The active program of the American church runs from fall through the spring. The summer months offer an opportunity for rest, recreation and planning for the year in advance. So our yearbook is arranged around this idea.

This guide combines several calendars. First are the dates of the calendar for the current years. Then the days of the historic church calendars are given. Next we have inserted the special seasons according to a worship calendar prepared by the Committee on Worship of the Federal Council of Churches. Then, we have listed special days which churches are accustomed to observe.

In dividing into seasons we have accepted the divisions of the Federal Council's committee. To these we have added one which we think is very essential. The weeks of July and through August 20 have definitely been designated as a season of re-creation and refreshment.

SEASON OF RE-CREATION AND REFRESHMENT

The wise minister will not try to keep too many activities in this period. Keep the church open, of course. Have respectable services which have been well planned. Keep a nucleus of the church school. But avoid any evidence of high pressure methods.

It is a splendid season for vacation Bible schools, picnics, reunions, etc.

The minister needs, and should take a vacation. But he has the responsibility for arranging suitable pulpit supplies. It is his obligation to see that arrangements are made for entertainment and prompt payment of the guest preachers. He should have the worship committee instructed and the ushers informed of their duties during the summer weeks.

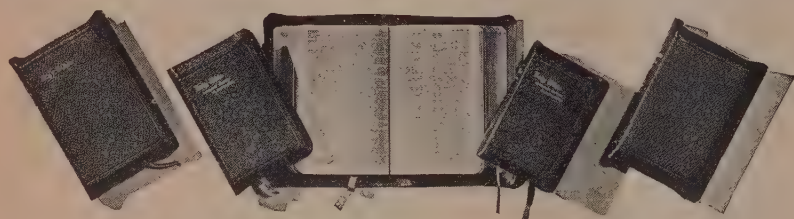
Even if small congregations are expected the services should be orderly, the church clean, the air fresh.

July

- 2 Fourth Sunday after Trinity
- Fifth Sunday after Pentecost
- Independence Sunday
- 9 Fifth Sunday after Trinity
- Sixth Sunday after Pentecost

Many pastoral contacts can be made during the warm months.

(Turn to Page 91)



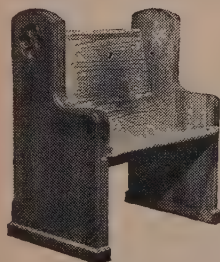
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Selected by Ethel K. Leach

Date	Type	Title	Composer
July 2 (Independence Sunday)	Prelude Anthem Anthem Postlude	Largo Grant Us Thy Peace Recessional March Religieuse	Handel (1) Mendelssohn (2) DeKoven (2) Merkel (2)
July 9	Prelude Anthem Anthem Postlude	Larghetto (Clarinet Quintet) Beneath the Shadow Awake the Harp Allegro (Sonata I)	Mozart (1) Dickinson (3) Haydn (2) Borowski (2)
July 16	Prelude Anthem Anthem Postlude	Elegy My Country Is the World Sky So Bright Sortie	Broadhead (1) Bitgood (3) Nagler (3) Dunham (3)
July 23	Prelude Anthem Anthem Postlude	Stillness of Night O Most Merciful Thy Church O God Hymn Postlude, Lead On O King Eternal	Fredrick Chubb (4) Bullock (3) Thiman (3)
July 30	Prelude Anthem Duet Postlude	God's Time Is Best Save Us O Lord I Would Love Thee Ein Feste Berg	Bach (1) Bairstow (3) Marks (1) Bach (1)
August 6	Prelude Anthem Solo Postlude	Theme on Variations I Will Magnify Thee Beside Still Waters Verset in F Minor	Balogh (1) Rogers (2) Hamblen (2) Franck (1)
August 13	Prelude Anthem Anthem Postlude	Abide With Us Lord Jesus Teach Me O Lord the Way of Thy Statutes I Will Exalt Thee Fugue in G Major	Bach (1) Attwood (1) Manney Bach (1)
August 20	Prelude Anthem Anthem Postlude	Andante Cantabile (Quartet Op. 11) Glory to the Trinity We Give Thee Thanks March Heroique	Tschaikowsky (1) Rachmaninoff (3) MacFarren Schubert (3)
August 27	Prelude Anthem Trio Postlude	Adagio Violin Sonata in C Minor Seek Ye the Lord At Eventide It Shall Be Light Melody in F	Beethoven (1) Roberts (5) A. R. Gaul (1) Rubinstein (1)
September 3 (Labor Sunday)	Prelude Anthem Solo Postlude	Christe Redemptor I Will Extol Thee The Lord Is My Light Postlude Alla Marcia	J. Sebastian Matthews (1) Wooler (1) Allitsen (8) Grey (1)
September 10	Prelude Anthem Anthem Postlude	Choral (Second Sonata) Give Unto the Lord Surely the Lord Is in This Place Triumphal March	Rogers Cadman (5) Burnell Grieg (1)
September 17	Prelude Anthem Trio Postlude	Air (Overture in D) The Soul Triumph Father Take My Hand Hymn Postlude, Come Thou Almighty King	Bach (1) Noble (3) C. E. Scott
September 24	Prelude Anthem Anthem Postlude	Trio (Sonata 9) Save Us O Lord With Quiet Heart Hymn Postlude, Holy, Holy, Holy	Mozart (1) Bairstow (2) F. Scherer (3)



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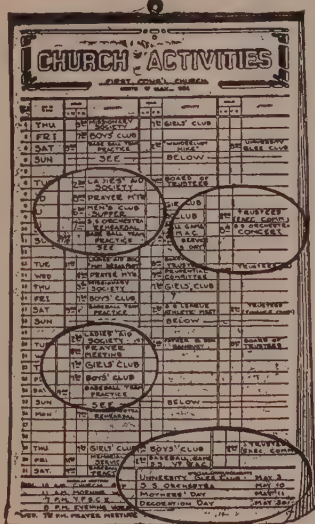


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Date	Type	Title	Composer
October 1	Prelude Anthem Solo Postlude	Allegretto (7th Symphony) Art Thou Weary The Voice in the Wilderness Pomp and Circumstance	Beethoven (1) del Riego (1) Scott (3) Elgar (1)
October 8	Prelude Anthem Anthem Postlude	In Memoriam We Praise and Bless Thee Bless the Lord, O My Soul Trumpet Tune	MacFarlane (5) Gounod (1) Ivanhof (2) Purcell (1)
October 15	Prelude Anthem Duet Postlude	Intermezzo The Lord Is My Rock O Love Divine Hymn of Glory	Gillette (4) Rogers (2) Geo. B. Nevin (1) Pietro Yon (4)
October 22	Prelude Anthem Solo Postlude	Reverie Blest Are the Pure in Heart Come Ye Blessed March Pontificale	Debussy (1) Eric Thiman (1) A. R. Gaul (1) Gounod (3)
October 29	Prelude Anthem Solo Postlude	Melodia Adore and Be Still Forever With the Lord March Heroique	McGrath (4) Gounod (3) Gounod (2) Schubert (3)
November 5 (Armistice Sunday)	Prelude Anthem Anthem Postlude	Arioso A Prayer for Our Country In Flanders Fields March Pontificale	Handel (1) Voris (3) LaForge (6) Lemmens (1)
November 12	Prelude Anthem Solo Postlude	Chorale in A Minor Give Ear to My Prayer With Verdure Clad Postlude in G	Franck (2) Gessler (4) Haydn (1) Hosmer (1)
November 19 (Thanksgiving)	Prelude Anthem Solo Postlude	Walters' Prize Song Let My Prayer Be Set Forth My Hope Is in the Everlasting Finale From Symphony No. 1	Wagner (2) Woodman (2) Stainer (1) Vierne
November 26	Prelude Anthem Anthem Postlude	In Dulce Jubilo Breath On Me Breath of God The Wilderness A Song of Gratitude	Bach (4) Blake (3) Goss (2) Marks (1)
December 3 (First Sunday in Advent)	Prelude Anthem Anthem Postlude	Elegy By the Waters of Babylon Lord, at All Times Will I Bless Thee Glory, Laud and Honor	Whitman (1) James (3) (2) Haydn (2)
December 10	Prelude Anthem Anthem Anthem Postlude	Sabbath Reverie O God of Love A Song in the Night Ceremonial March	Peery (1) Thiman (3) Woodman (2) Harris (1)
December 17	Prelude Anthem Anthem Postlude	In Quiet Joy Lost in the Night And the Glory of the Lord Triumphal March (Naaman)	Bach (1) Christiansen (13) Handel (1) M. Costa (1)
December 24 (Christmas Sunday)	Prelude Anthem Solo Anthem Postlude	Pastoral Symphony Christmas Eve Eye Hath Not Seen Thru the Night Angels From the Realm of Glory	Handel (1) Hageman-James (9) A. R. Gaul (3) Hamblen (12) Matthews (1)
December 31 (New Year)	Prelude Anthem Anthem Postlude	Andante Cantabile I Am Alpha and Omega Ring Out Wild Bells Toccato and Fugue	Widor (2) Sullivan Gounod (1) T. Noble (2)
January 7 (First Sunday in Epiphany)	Prelude Anthem Anthem Postlude	Epiphany Send Out Thy Light When to the Temple Mary Went Hymn Postlude, When Morn- ing Gilds the Skies	Edmundson (4) Gounod (3) Jennings (3)
January 14	Prelude Anthem Anthem Postlude	Bells in the Starry Night Blessed Art Thou One Thing Have I Asked March of the Priest	Dunn (1) Edmunson (4) Thompson (4) Mozart (1)
January 21	Prelude Anthem Anthem Postlude	Prelude in D Flat Light of the World O Send Thy Light Forth Fugue in G Major (Turn to Page 93)	Chopin (1) Elgar (3) Balokireff Bach (1)

Liturgical and Executive Calendar*(From Page 88)*

Group picnics, youth conferences, camping trips and hikes give the minister an opportunity to know his people.

- 16 Sixth Sunday after Trinity
Seventh Sunday after Pentecost

As the formal demands lessen the minister can the more easily plan his work for the next year. Sermons can be organized, preliminary plans for conferences, meetings and programs explored.

- 23 Seventh Sunday after Trinity
Eighth Sunday after Pentecost

More and more ministers find it wise to give a few weeks of the summer to formal study. The opportunities for these are growing.

- 30 Eighth Sunday after Trinity
Ninth Sunday after Pentecost

Get fresh air into your church if possible. This may not mean the installation of complete air conditioning. You can do a great deal with windows and fans combined with a sensitive custodian.

August

- 6 Transfiguration
Ninth Sunday after Trinity
Tenth Sunday after Pentecost

We like the open air pulpit which is growing in popularity in the new architecture. Perhaps you have a spot for such a pulpit. Place chairs near the pulpit; have an area for the parking of cars back of the chairs. It will appeal to your worshippers.

- 13 Tenth Sunday after Trinity
Eleventh Sunday after Pentecost

There are people in the congregation who appreciate a card or letter from the minister during the vacation weeks. He may carry away a list of those to be remembered in this way.

- 20 Eleventh Sunday after Trinity
Twelfth Sunday after Pentecost
Old Home Church Sunday

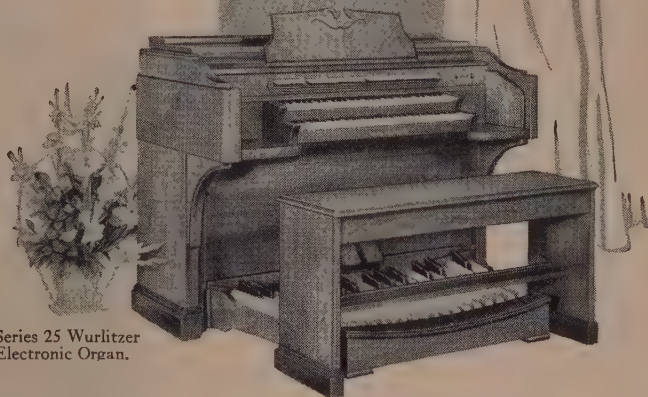
This is about the only special day which comes in the humid weather. People are moving about during the vacation season. They will welcome the opportunity to come back to the old home church for this day.

KINGDOMTIDE

"Kingdomtide" is a term created by the Committee on Worship of the Federal Council of Churches to denote a period of renewed activity. It starts with the last Sunday in August given the title of "Festival of Christ the King" and continues to Advent. Not many of our readers are going to be

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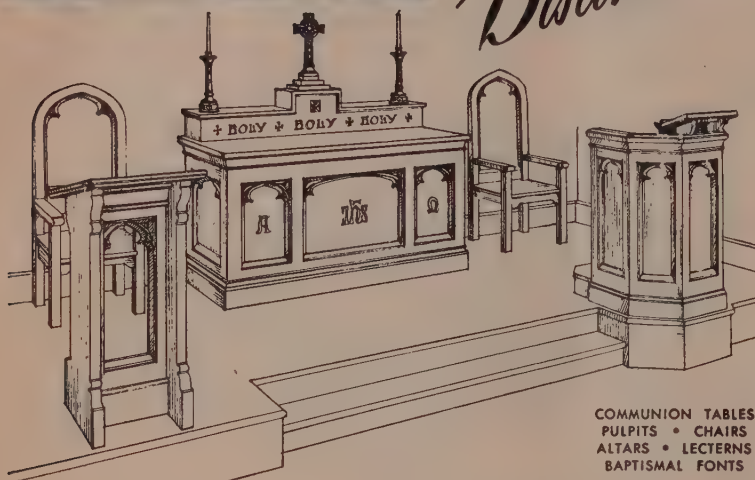
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back on the job for this Sunday, but it offers a stimulus.

August

- 27 Twelfth Sunday after Trinity
First Sunday in Kingdomtide
Festival of Christ the King

Church officers should be checked to see that the various boards and organizations are ready to start in September.

September

- 3 Thirteenth Sunday after Trinity
Second Sunday in Kingdomtide
Labor Sunday (Date before Labor Day)

Charles Stelzle told the editor that he first announced the observance of Labor Sunday. Not all the ministers are back for the special day. It does offer an opportunity for special labor-management statements.

- 10 Fourteenth Sunday after Trinity
Third Sunday in Kingdomtide

Congregation begins to improve. Now may be time to send out pay-up notices. The treasury probably got pretty low during the summer months.

- 17 Fifteenth Sunday after Trinity
Fourth Sunday in Kingdomtide

Have you made the list of your young people who are leaving for college? They appreciate a notice in the church publications.

- 24 Sixteenth Sunday after Trinity
Fifth Sunday in Kingdomtide
Rally Day

There are two good times for a planning conference. The better time is in June, before the summer vacation. If you failed to take advantage of that season try and get it in September.

October

- 1 Seventeenth Sunday after Trinity
Sixth Sunday in Kingdomtide
World Communion Sunday
Religious Education Week Begins

Wise observers have found that church people respond to mail appeals better in the fall than in the spring. Perhaps we should put the matter in a different way. It is easier to get personal solicitation in the spring than in the fall.

- 8 Eighteenth Sunday after Trinity
Seventh Sunday in Kingdomtide

Children's day comes the second Sunday in June. Open house by the church school can be observed in the fall. Let the people walk through the various departments and see the work that is being done.

- 15 Nineteenth Sunday after Trinity
Eighth Sunday in Kingdomtide

Following the suggestion of two weeks ago, why not plan a fall loyalty campaign? Make direct mail

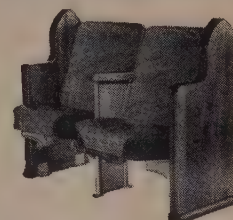
(Turn to Page 94)

Music for Choir and Organ*(From Page 90)*

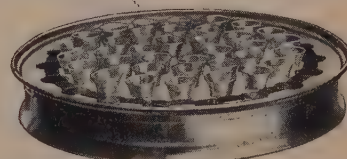
Date	Type	Title	Composer
January 28	Prelude Anthem Anthem Postlude	Bells of Arcadia Out of Heaven Be Thou My Judge Festive Prelude	Couperin (4) Spieker (2) Robinson (2) Schreiber (1)
February 4	Prelude Anthem Anthem Postlude	Etude in E O Gladsome Light God's Peace Hymn Postlude, Awake My Soul	Chopin (1) Archanglski (4) Grieg (3)
February 11 (First Sunday in Lent)	Prelude Anthem Anthem Postlude	La Creche Rend Your Hearts At Thy Table Lord Grand Choeur	McGrath (4) Dixon (2) Floyd (3) Dubois
February 18	Prelude Anthem Anthem Postlude	O Sacred Head God Be Merciful Unto Us Our Prayer Benediction	Bach (1) Dixon (2) Fischer (4) Karg-Elert (10)
February 25	Prelude Anthem Anthem Postlude	Offertory on Olivet Praise O Lord Most Holy Hymn Postlude, The King of Love My Shepherd Is	Lindsay (1) Rowley (3) Bonnet (4)
March 4	Prelude Anthem Trio Postlude	Ave Maria Abide With Me I Waited for the Lord Largo and Maestoso	Bach-Gounod (1) Vogrich (2) Mendelssohn (4) Guilmant
March 11	Prelude Anthem Duet Postlude	Intermezzo The Lord Is My Rock O Love Divine Hymn of Glory	Gillette (4) Rogers (2) Geo. Nevin (1) Yon
March 18 (Palm Sunday)	Prelude Anthem Solo Postlude	Alleluia Rejoice Jerusalem and Sing O Divine Redeemer The Palms	Mozart (1) Geo. Nevin (3) Gounod (2) Faure (1)
March 25 (Easter)	Prelude Anthem Anthem Solo Postlude	My Heart Ever Faithful Easter Fantasy (Organ and Piano) By Early Morning Light Trad. Hail Your Risen Lord! The Resurrection Festival March	Bach (1) Kuhlman (1) Arr. Reiman-Dickinson (3) Turner-Maley (2) Curran (2) Diggle (1)
April 1	Prelude Anthem Duet Postlude	Faith Still, Still With Thee Out of the Depths Church Festival March	Overholt (1) Salter (1) E. H. Bard (1) Stults (1)
April 8	Prelude Anthem Solo Postlude	Melodia Adore and Be Still Sheep and Lambs Morning Song	McGrath (4) Gounod (1) Homer (2) Mendelssohn (4)
April 15	Prelude Anthem Solo Postlude	Prelude in D Hear My Prayer Lord, Make Me Strong Toccata	Glazounoff (1) Mendelssohn (4) Eville (10) McGrath (4)
April 22	Prelude Anthem Solo Postlude	Fairest Lord Jesus Bless This House Gloria Postlude in B Flat	Arr. Matthews (1) Brahe (8) Buzzi-Peccia (8) Ropartz (1)
April 29	Prelude Anthem Anthem Postlude	Overture to the Messiah Hymn to the Saviour When Morning Gilds the Skies In Dulci Jubilo	Handel (1) Kremser (2) Rompini (1) Bach (4)
May 6	Prelude Anthem Solo Postlude	Poem Dwell Ye in Love Lord God of Abraham Postlude in D	Maitland (1) Shure (4) Mendelssohn (1) Weber (2)
May 13 (Whitsunday)	Prelude Anthem Solo Postlude	Vision Blessed Day of Motherhood The Lord Is My Shepherd Toccata	Rheinberger (2) Mueller (6) Liddle (8) Sowerby (3)

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Date	Type	Title	Composer
May 20	Prelude	Air in F	Hure (3)
	Anthem	How Lovely Is Thy Dwelling	Brahms (3)
	Anthem	Cherubic Hymn	Gretchaninoff (3)
	Postlude	Intermezzo	Webbe (3)
May 27	Prelude	Andante (Violin Concerto) in E Minor	Mendelssohn (1)
	Anthem	Souls of the Righteous	Noble (4)
	Solo	O Lord Most Holy	Franck (3)
	Postlude	Jesus Shall Reign	H. A. Matthews (1)
June 3	Prelude	Prelude in A Flat	Gales (5)
	Anthem	Bless the Lord, O My Soul	Rachmaninoff (3)
	Solo	The Twenty-third Psalm	Malotte (2)
	Postlude	March Triumphant	Guilmant (2)
June 10	Prelude	Suite From Water Music	Handel (4)
	Anthem	Fear Not, O Israel	Spicker (2)
	Anthem	Come Unto Me	Tschaikowsky (6)
	Postlude	A Song of Gratitude	Marks (1)
June 17	Prelude	Grand Aria (Organ and Piano)	Demarest (2)
	Anthem	Rejoice Greatly	Woodward (2)
	Anthem	God So Loved the World	Stainer (2)
	Postlude	Grand Offertory	Batiste (1)
June 24	Prelude	In Paradisum	Dubois (4)
	Anthem	Still, Still With Thee	Speaks (6)
	Solo	How Lovely Are Thy Dwellings	Liddle (8)
	Postlude	Jubilate Amen	Kinder (4)

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- (5) Boston Music Company, 116 Boylston Street, Boston, Massachusetts
- (6) Harold Flammer, New York
- (7) Gamble Hinged Music Company, 228 South Wabash Avenue, Chicago, Illinois
- (8) Boosey Hawkes, New York City
- (9) Wiltmark & Sons, New York
- (10) Galaxy Music Corporation, New York
- (11) Carl Fischer, Inc., 56 Cooper Square, New York City
- (12) Chappel & Company, New York City
- (13) Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minnesota

Liturgical and Executive Calendar

(From Page 92)

the method of effort. Get the co-operation of every department in the church. If the every-member canvass is made at this season it can be tied into the general plans.

22 Twentieth Sunday after Trinity Ninth Sunday in Kingdomtide

Political discussion in the democratic way. The church forum may be a testing point for this as election nears. Tolerance and brotherhood may well be the big contribution of the local church.

29 Twenty-first Sunday after Trinity Tenth Sunday in Kingdomtide World Temperance Day Reformation Sunday

October 31 is Reformation Day. The Sunday before this is the logical time to present the claims of Protestantism to your community.

November

5 Twenty-second Sunday after Trinity Eleventh Sunday in Kingdomtide Armistice Sunday

A most serious season this. The military orators will be crying for hatred of Russia. The minister would do well to plead for brotherhood in the world: "Lest we forget."

12 Twenty-third Sunday after Trinity

Twelfth Sunday in Kingdomtide

How is attendance holding up? Do you keep an actual count? It is a wise thing to do. Does your average congregation total less than one-third of your membership? If so, you have a problem on your hands.

19 Twenty-fourth Sunday after Trinity Thirteenth Sunday in Kingdomtide Men and Missions Sunday Thanksgiving Sunday

"O beautiful for pilgrim dream,
That sees beyond the years, Thine
alabaster cities gleam, Undimmed
by human tears."

23 Thanksgiving Day

26 Sunday next before Advent

Fourteenth Sunday in Kingdomtide
Kingdomtide ends. The plans for the year have been completed. The attendance should be high, coffers full, as we enter into the Advent season.

ADVENT AND CHRISTMASTIDE

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December

3 First Sunday in Advent

The children are thinking of

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Christmas. The minister should be thinking of the season, also. Committees, by this time, are surely at work on the Christmas program.

10 Second Sunday in Advent Universal Bible Sunday

Will your church accept its share of charity distribution in this happy season? Tradition and the spirit of Christ urge it.

17 Third Sunday in Advent

The people who sat in darkness waited for a light. An expectant world today awaits assurance that God is with his people.

24 Fourth Sunday in Advent

Most churches will observe this as Christmas Sunday.

25 Christmas Day

31 First Sunday after Christmas

The last day of the old year. Strange but the year of 1950 has fifty-three Sundays. Here is a unique appeal to bring people to church on this Sunday. Why not a watch night service starting with a dinner and then various features, with intermissions, until the stroke of twelve. The week of prayer follows immediately.

EPIPHANY

"Thy light is come." Epiphany is a season of manifestation—revelation. In the local church it may well be a period of expansion, special meeting, evangelistic effort and similar activities.

January 1951

6 Epiphany

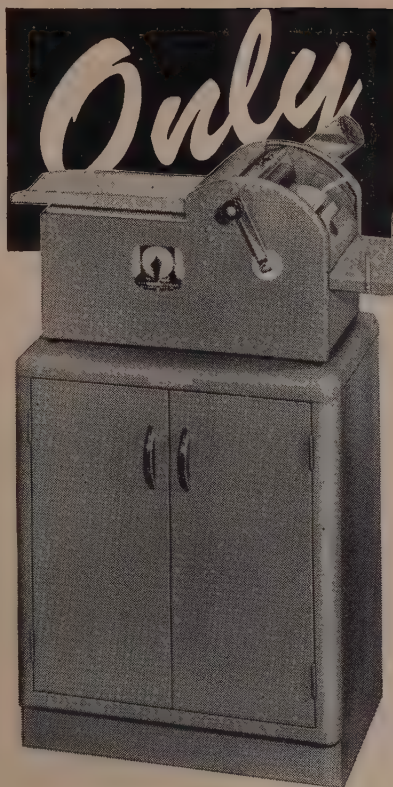
7 First Sunday after Epiphany Missionary Day

It is well to point out here that Lent starts February 7. It is early this year. So the Christmas season will almost reach to that date.

14 Second Sunday after Epiphany

The season between Christmas and Lent offers a splendid time for special meetings. Think of Lent as a period of deepening of devotional life; the season of Epiphany may be one for evangelistic meetings.

21 Third Sunday after Epiphany



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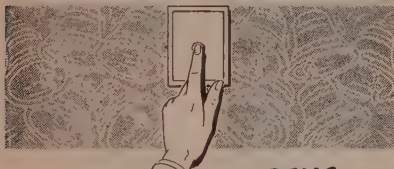
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Lent means training class, topical preaching, preaching in series, visitation groups, special services, etc.

28 Fourth Sunday after Epiphany

Why not give serious consideration to lengthening your church year by holding the membership classes in the period from Easter to Pentecost, rather in Lent. Spread your energy and your church attendance over a wide area.

February

4 Quinquagesima Sunday Boy Scout Week begins

Sometimes known as Shrove Sunday. The use of the term is not always clear. It may mean fifty days before Easter, counting both this Sunday and Easter.

7 Ash Wednesday

11 First Sunday in Lent

Race Relations Day (Sunday nearest Lincoln's birthday)

"One thing I like about Lent," says a minister, "is that more than at any other season of the year I have the opportunity to preach sermons in series. The congregation becomes stable. I know that the people will hear me out."

18 Second Sunday in Lent

Day of Prayer for Students

We suggested that mail campaign be used in the fall. Personal visitation efforts are a natural for this period. Christians need functional expression for their devotion. They will follow instructions in this season of the year.

25 Third Sunday in Lent

Brotherhood Day (The Sunday nearest Washington's birthday. Observed as an interfaith day.)

Your people will also pray. A prayer list helps them to properly direct their prayers. In the list, if possible, advise just why prayers are sought in each instance. Sickness? Family troubles? Financial losses? Weakening faith? etc.

March

4 Fourth Sunday in Lent

Stewardship Day

Stewardship is a good theme for the Lenten period. Not alone the giving of money but the sharing of life. You should have a good "planned attendance" program announced by this time for Easter to Pentecost. It will help.

11 Fifth Sunday in Lent

Passion Sunday

The march to the cross has really begun. These last days can mean much to your church.

18 Palm Sunday

A moment of glory but the clouds soon gather.

23 Good Friday

EASTERTIDE

Eastertide starts with Easter Day and continues up to Whitsunday. This day is also known as Pentecost. The period from Easter to Whitsunday is a good one to use for instructions in the history of the early church and responsibilities of church membership. Every church has a full congregation for Easter services.

March

25 Easter Day

Up from the grave he arose.

April

1 First Sunday after Easter

Congregations may have seemed small compared with Easter. If you have prepared the way with a special Easter to Pentecost program you did not feel the slump so much.

8 Second Sunday after Easter

Remember that new members must be integrated into the membership of the church. A reception of new members with an assignment of "elder brothers" will help.

15 Third Sunday after Easter

The Book of Acts, with inclusions from the epistles which tell of the founding of the Christian church is a natural for this period.

22 Fourth Sunday after Easter

Young People's Day

When Easter is as early as this year there is plenty of time after it to develop phases of church work.

29 Fifth Sunday after Easter

Rogation Sunday (Blessing of the soil)

Rural Life Sunday

The blessing of the seed and the soil was an important thing in the old church. It can be made an attractive part of today's program.

May

3 Ascension Day

6 Sunday after Ascension Day

The minister's thought naturally turns to youth, promotion day, graduation, etc.

13 Whitsunday

Pentecost

Mother's Day

Festival of the Christian Home

The opportunity to present the claims of the home.

20 Trinity Sunday

First Sunday after Pentecost

The Trinity Sundays which start after Whitsunday came into being in the fourth century when the Arian controversy was strong. Trinity Sunday was dedicated to the teaching of the Holy Trinity. In the historic calendar the Trinity Sundays continue until Advent.

- 27 First Sunday after Trinity
Second Sunday after Pentecost

The Trinity period is long—rather too long for an executive calendar but the emphasis is good. We like the idea of breaking the period up with Kingdomtide which starts with the last Sunday in August.

June

- 3 Second Sunday after Trinity
Third Sunday after Pentecost

Sermonically it is a period in which the basic Christian ideas are stressed. The difficulty is that we are nearly at the time of year with falling congregations.

- 10 Third Sunday after Trinity
Fourth Sunday after Pentecost
Children's Day

Congregations will grow less during these summer months. But some churches have done marvelous work in sustaining summer congregations. There is evidence that the church which wishes to do so can sustain attendance.

- 17 Fourth Sunday after Trinity
Fifth Sunday after Pentecost
Father's Day

Father's Day is a recent appendage to the church calendar. Perhaps it is an unnecessary one. If the second Sunday in May is observed as Family Life Week it can combine the emphases of both Mother's Day and Father's Day.

- 24 Fifth Sunday after Trinity
Sixth Sunday after Pentecost
Nature Sunday

And so, another year ends.

THE SEASONS AND FESTIVALS OF THE CALENDAR YEAR

Fixed Festivals

- December 24—Christmas Eve.
December 25—The Nativity.
January 1—Festival of the Christening. New Year's Day.
January 5—Twelfth Night: Epiphany Eve.
January 6—Epiphany.
February 2—Presentation of Jesus in the Temple.
March 25—The Annunciation.
August 6—The Transfiguration.
October 31—Reformation Day.*
November 1—All Saints' Day.
November 2—All Souls' Day.

Movable Festivals

Advent—Beginning the Sunday nearest November 30.

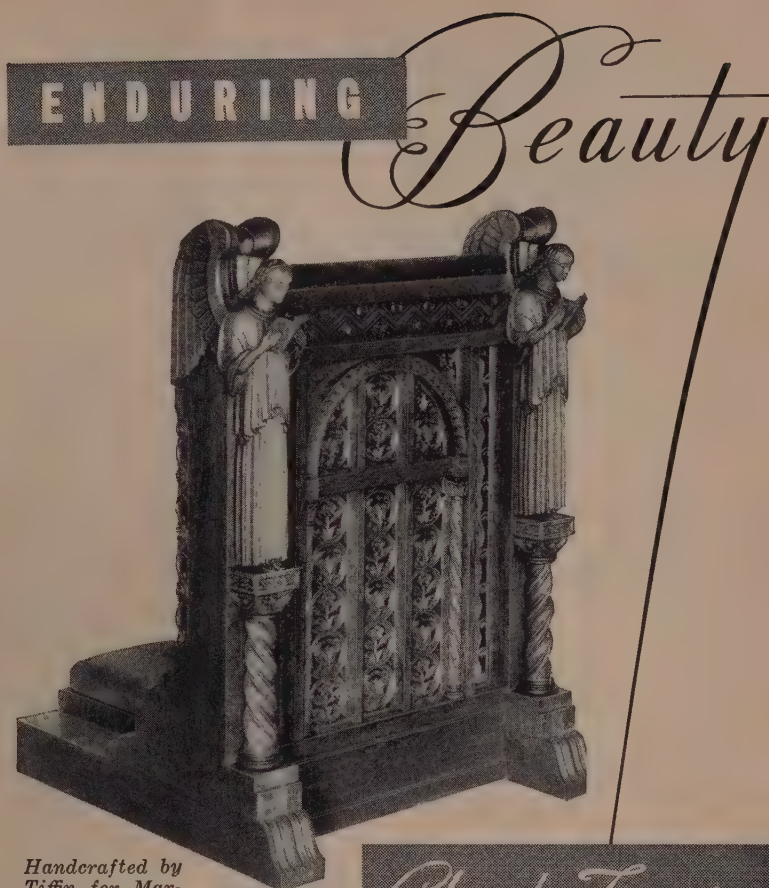
Easter Day—Always the first Sunday after the full moon which happens upon or next after March 21.

Ash Wednesday—The beginning of Lent. The forty-six days before Easter.

Passion Sunday—Two Sundays before Easter.

Maundy Thursday—In Holy Week.

*Reformation Day commemorates Martin Luther's posting on the door of the Cathedral Church at Wittenburg, the ninety-five theses he proposed to defend. This was October 31, 1517. The Sunday preceding or following October 31 is observed in practically all Protestant churches of German heritage.



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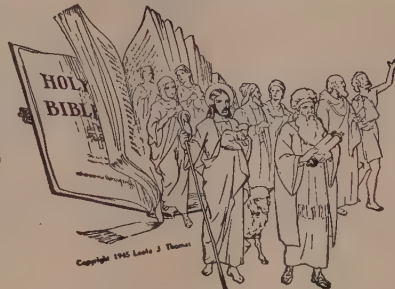
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Whitsunday or Pentecost — Fifty days after Easter.

Trinity Sunday—The Sunday after Pentecost.

Kingdomtide—Beginning the Sunday after Trinity.

Other Movable Festivals

The following days, of varying significance and recognition, are coming to be frequently observed:

Men and Missions Sunday — Third Sunday in November.

Bible Sunday—The Second Sunday in Advent.

Christmas Sunday²—The Fourth Sunday in Advent.

Missionary Day¹—The First Sunday after Epiphany.

Race Relations Day³—The Sunday nearest February 12 (Lincoln's Birthday).

Brotherhood Day⁸—The Sunday nearest February 22 (Washington's Birthday).

The World Day of Prayer⁴—The First Friday in Lent.

The Day of Prayer for Students⁵—The Third Sunday in February.

Stewardship Day¹—The Fourth or some Sunday in Lent.

Rural Life Sunday⁶—The Fifth Sunday after Easter.

Young People's Day¹—Some Sunday in Eastertide.

The Festival of the Christian Home¹—The Second Sunday in May.

Christian Unity Sunday¹—Whitsunday (Pentecost).

Children's Day—The second Sunday in June.

Nature Sunday¹—The last Sunday in June.

Old Home Sunday—Third Sunday in August.

Festival of Christ the King³—Last Sunday in August.

Labor Sunday³—The Sunday before Labor Day.

World Communion Sunday—First Sunday in October.

World Temperance Day⁹—The Sunday nearest the first day of November.

World Peace Sunday³—The Sunday before Armistice Day, November 11.

Thanksgiving Sunday—The Sunday (Turn to Page 99)

1. New designations made by this calendar. In case of the Festival of the Christian Home, this is a new name for Mother's Day.

2. In the Episcopal Church the Sunday after Christmas is more likely to be observed as Christmas Sunday.

3. Designated by the Federal Council of Churches.

4. Designated by the Foreign Missions Conference of North America and the Council of Women for Home Missions. Annually observed in more than fifty countries.

5. Designated by the World Student Christian Federation as a Day of Prayer for students throughout the world.

6. Designated the Fifth Sunday after Easter by the Home Missions Council and the Federal Council of Churches. Its place in the calendar is suggested by the old Rogation Days.

7. By Proclamation of the President of the United States.

8. Designated by the National Conference of Jews and Christians. A suggestion to change the date to the Sunday preceding Thanksgiving is under consideration.

9. Designated by the International Council of Religious Education.

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Handbook of Dedications

If you have preserved earlier issues of "Church Management" you have, in this department, the best collection of dedicatory liturgies available. We try to select material each year which is especially suitable to the period in which it is published. Right now emphasis is on new building and ecumenicity.

Ground-Breaking Service*

A formal processional from the auditorium to the ground-breaking location: minister, director of religious education, boy scouts, girl scouts with flags and insignia—all followed by the adult and the youth choirs in vestments.

When assembled at location the following program was followed:

(a) Introductory remarks by the chairman of building committee.

Chairman then presented the architect and the building contractor—no remarks by either.

(b) Chairman then presented the spade to the minister who turned first spade of earth as representative of the entire church.

(c) Then minister presented the spade to the representative of Women's Association—she then to the representative of the young people of the church—each one making suitable remarks.

(d) Prayer, closing hymn, benediction.

Suggested Statement for Each of the Following to Make as They Break Ground

DIRECTOR OF RELIGIOUS EDUCATION: In order that boys and girls can be taught the word of God; and led to accept Jesus Christ as their Saviour and be encouraged to seek membership in His church; and, on behalf of all teachers and parents of this congregation who strive to show and teach the way of Christ to children and youth, I turn this spade of earth that a building may be commenced which will provide additional facilities for Christian education.

WOMEN'S REPRESENTATIVE:

*As used in the Lakewood Presbyterian Church, Cleveland, Ohio. LeRoy Lawther, minister.

The Seasons and Festivals

(From Page 98)

before Thanksgiving Day, and next before Advent.

Thanksgiving Day—The last Thursday in November.

Special Weeks

The Week of Prayer—The first whole week in January.

Holy Week—The week preceding Easter.

Religious Education Week—The first whole week in October.

On behalf of all the women of this church who, since its founding --- years ago, have labored to support its local and world-wide program of teaching, healing, and preaching; and, also on behalf of all the women of the present congregation of the Lakewood Presbyterian Church who labor for Christ and His church here and throughout the world, I turn this shovel of earth that a building may be erected to the glory of God and the service of mankind.

YOUNG PEOPLE'S REPRESENTATIVE: On behalf of the children and youth of this congregation and community who gather here for instruction and Christian fellowship, and on behalf of those who will come after us, I turn this shovel of earth that a building may be erected which will more adequately serve this and coming generations of children and youth.

THE MINISTER: Almost --- years ago a small group of devoted Christian men and women organized the Lakewood Presbyterian Church that they might have a place to worship God, where their children might learn about Jesus Christ and His way of life. In order to meet the growing needs of a rapidly growing community they have from time to time added to their facilities and enlarged their building. Today the congregation finds its present facilities wholly inadequate to meet the needs of the community and to answer the challenge presented to it.

Therefore, as the pastor of this church, in the name of the Father, Son, and Holy Spirit, I turn this spade of earth symbolizing the beginning of the erection of a new educational building which will enable the congregation to do a greater work and to serve Christ more effectively here in our city and throughout the world.

The Closing Prayer

We thank Thee, our Father, for the church which evermore has held aloft the torch for Christ making light the pathway of the world . . . for the program of religious education that has as its purpose the enlightenment of the minds and the enrichment of the souls of our boys and our girls.

May Thy blessing rest upon what we



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have done here today and may the coming months see this work here begun carried to a successful completion.

We pray for the architect who has aided us and directed us thus far. May he be guided in carrying out the plans so carefully made that this building may be most suitable for meeting our needs and be usable for all our various groups.

We pray for the contractor who shall have direction of men doing the work that he may be guided of Thee as he follows the plans already made that this building may be practical for the purposes for which it is intended and that every means possible for the safety and protection of those who shall use the building shall be taken.

We pray for the safety of the workers as they go about their work—may they realize that they are not just erecting a building of mortar and steel but a building to be dedicated to the worship of God and the teaching of the truths of Jesus Christ.

We pray that this congregation—guided of Thee—be united in this common cause—loyal to their responsibility and their opportunity, full cooperation.

May this building now to be built ever serve the high aims and purposes for which it is intended. Amen.

The Laying of a Cornerstone

Behold, I lay Thy stones with fair colors, and Thy foundations with sapphires. And I will make Thy windows of agates, and Thy gates of carbuncles, and all Thy borders with pleasant stones. And all Thy children shall be taught of the Lord; and great shall be the peace of Thy children. That our sons may be as plants grown up to their youth; that our daughters may be as cornerstones polished after the similitude of a palace.

He shall bring forth the headstone thereof with shoutings, crying grace, grace unto it.

Therefore, now, to the end that these prospects and promises may be fulfilled to the people of this congregation and to their descendants, God the Father Almighty, maker of heaven and earth, Father of our Lord Jesus Christ, our Father who art in heaven,

In Thy name we lay this cornerstone.

Son of God, the only begotten of the Father, head of the body, which is the church; head over all things to the church, prophet, priest and king of Thy people, who on the cross didst suffer for our sins, the just for the unjust, who ever liveth to make intercession for us,

In Thy name we lay this cornerstone.

God the Holy Ghost, proceeding from the Father and the Son, given to be

our abiding teacher, sanctifier and comforter; Lord and giver of life,

In Thy name we lay this cornerstone.

Holy, blessed and glorious Trinity, three persons in one God, that the finished building may be for the worship of Thy name, for the proclamation and the study of Thy word and the better fitting of men's souls for Thine everlasting kingdom,

In Thy name we lay this cornerstone.

Grant Thy blessing upon us all here, and so strengthen the hands of Thy servants that the building may be finished with joy and in beautiful completeness; and may every one of us be wholly dedicated to Thy service, and our bodies be fit temples for the indwelling of the Holy Ghost.

We ask and offer all in the name of Thy Son, our Saviour, who hath taught us to pray, saying:

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done, in earth, as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power and the glory, for ever. Amen.

The Dedication of a Church*

The Call to Worship

MINISTER: Make a joyful noise unto the Lord, all ye lands.

PEOPLE: Serve the Lord with gladness: come before His presence with singing.

MINISTER: Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture.

PEOPLE: Enter into His gates with thanksgiving and into His courts with praise.

MINISTER: Be thankful unto Him and bless His name.

PEOPLE: The Lord hath done great things for us; whereof we are glad.

ALL (in unison): Let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

The Dedicatory Affirmation

MINISTER: Having prospered by the good hand of God, and enabled by His grace and power to complete this House of Worship and to discharge all financial obligations contingent upon its construction, we will now stand in His holy presence and dedicate this sanctuary to Him.

(The congregation will stand.)

We dedicate this church to the glory

*As used in the First Presbyterian Church, Corpus Christi, Texas.

of God, from whom cometh every good and perfect gift.

PEOPLE: "Praise the Lord, for the Lord is good. Sing praises unto His name; for it is pleasant."

MINISTER: We dedicate this church to the worship of Jesus Christ, the Son of God, our Lord and Redeemer.

PEOPLE: "Other foundation can no man lay than that which has been laid in Jesus Christ."

MINISTER: We dedicate this church to the honor of the Holy Spirit, who imparts love, light, and inspiration to God's people.

PEOPLE: "In the name of the Father, the Son, and the Holy Spirit."

MINISTER: In grateful remembrance of all who have loved and served this church; with hearts tender for those who have joined the church triumphant.

PEOPLE: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

MINISTER: For comfort to those who mourn, for strength to those who are tempted, and for the sanctification of the family;

PEOPLE: "Cometh unto me all ye that labor and are heavy laden and I will give you rest."

MINISTER: For the training and the instruction and the building up of youth, for the building of character;

PEOPLE: "Jesus grew in wisdom and stature, and in favor with God and man."

MINISTER: In thanksgiving for the benevolent care and gifts of the eternal God;

PEOPLE: "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

MINISTER: In deep gratitude for the minds that planned it, the hands that have built it, and the hearts that have made this hour possible;

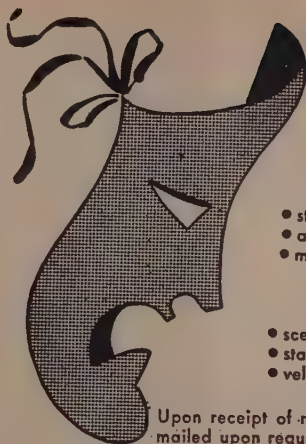
PEOPLE: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

MINISTER: In loving appreciation of the provision of a place where, in the beauty of holiness, we may feed our souls upon the Bread of Life;

PEOPLE: "I was glad when they said unto me, Let us go into the house of the Lord. A day in Thy court is better than a thousand."

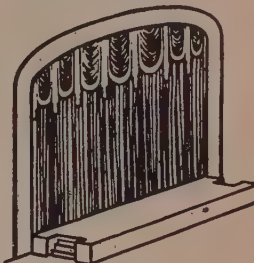
MINISTER: Then, let us unite our hearts in the dedicatory prayer:

ALL (in unison): Almighty God, our heavenly Father, whom the heavens can not contain, much less this house which we have builded; yet who delightest in the assembling of Thy people in the sanctuary, and hast promised to bless them there; look with Thy



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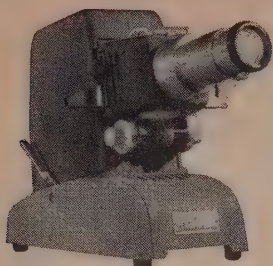
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loving favor upon us this day, and accept as Thine own this temple of worship which Thy children would consecrate to Thy service. Cause Thy face to shine upon us, and make this place to all who gather here the very house of God and the gate to heaven; through Jesus Christ, our Redeemer. Amen.

Dedication Hymn*

Tune "Finlandia"

To Thy great name, O God our loving
Father,
Who ever seekest for Thy children's
praise;
We dedicate this house a place of wor-
ship,
Where hearts to Thee their hymns of
joy shall raise.
(Repeat last two lines of each verse)

To Thy blessed name, O Jesus, Lord
and Savior,
Who calmed the sea and ordered peace
be still;
We dedicate this house of strength and
beauty,
That storm tossed lives may find their
rest herein.

To Thy dear name, O Spirit true and
gentle,
Who as a dove upon our Lord didst
rest;
We dedicate this house that here the
weary,
May find a respite from life's noisesome
press.

And so to Thee, blessed Trinity eternal,
Life of our souls and light upon our
way;
From this Thy house shall rise our
songs supernal,
'Til day shall dawn and shadows flee
away. Amen.

*By W. A. Dalton, minister, Lamesa Community
Presbyterian Church, Albuquerque, New Mexico.

Dedication of Memorial Pews, Lectern, Pulpit Desk, Candelabra and Literature Table*

(The pastor and the people shall join
responsively in the act of dedication)

In the name of the Father, and of
the Son, and of the Holy Spirit. Amen.

Forasmuch as, for the glory of God
and the inspiration, guidance and com-
fort of all His children who enter these
gates, these pews and appointments
were given to our beloved church by
Mr. and Mrs. C. Birnbaum, it is right
that we should now accept them with
thanksgiving and dedicate them to God
and set them apart to the holy use for
which they are designed.

To the glory of God, author of all
goodness and beauty, giver of all skill
of mind and hand:

We dedicate these pews and appoint-
ments.

The literature table in the narthex

*As used in the First Evangelical and Reformed
Church, Cleveland, Ohio. Theodore A. Kitterer,
minister.

upon which printed materials of in-
formation and inspiration are placed
and offered freely to all who worship
here:

We dedicate to the glory of God.

The lectern from which the Holy
Scripture, both the Old and New Tes-
taments, is read:

We dedicate to the glory of God.

The pulpit desk from which the word
of God is proclaimed:

We dedicate to His holy name.

The candelabra, reminding us of the
light that shineth evermore unto the
perfect day, kindling in all who wor-
ship here the flame of devotion to
Christ, the Light of the World:

We dedicate to the glory of God.

The pews in which men and women
may rest, and wait upon the Lord,
where they shall listen to the challenge
of the gospel nurture their own souls,
find refreshment for their weary
hearts and eternal peace for their dis-
turbed minds:

We dedicate to the glory of God.

In faith in our Lord Jesus Christ,
Who has inspired men to offer in His
praise their best talents and gifts:

We dedicate these pews.

Moved by the Holy Spirit, our guide
in the worship of God and our helper
in the understanding of truth and
beauty:

We dedicate these pews.

To comfort the sorrowful and cheer
the faint, to revive hope in those who
have lost courage, to bring purity and
peace into human hearts, and to lead
all who enter this house of our God
into the way of eternal life:

We dedicate these pews and appoint-
ments.

Prayer by the Pastor

The Order for the Dedication of Altar Cross and Candlesticks*

THE BIDDING: Brethren: We are
assembled this day for the worship of
Almighty God and for the dedication
of gifts designed to adorn His altar in
accordance with ancient usage as silent
and symbolic witnesses of "The faith
which was once delivered unto the
saints." Wherefore that our worship
may be truly acceptable unto God, let
us first seek His forgiveness for all
our sins, resolving by His grace to
amend our ways and devote ourselves
to His service.

The General Confession.

The Declaration of Forgiveness.

MINISTER: Behold, the tabernacle
of God is with men, and He shall dwell
with them, and they shall be His peo-
ple, and God Himself shall be with

*As used in the First Congregational Church,
Tarentum, Pennsylvania. Alfred T. B. Haines,
minister.

them and be their God.

Dedication of the altar cross which the minister receives from the donor.

DONOR: To the great glory of God, and in loving memory of Ottillie Starke, His servant, I present this altar cross.

MINISTER: As a perpetual reminder of Christ our Lord, Who upon the cross won the victory over sin and death for all mankind, I place this cross above His altar. To the glory of God, Who so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life:

RESPONSE: We dedicate this cross.

MINISTER: As a testimony that the cross is the changeless symbol of salvation and the source of the church's power and life:

RESPONSE: We dedicate this cross.

MINISTER: That the radiance of the cross may dispel all the darkness of sin, all doubt and fear, and all unworthy aims and thoughts:

RESPONSE: We dedicate this cross.

MINISTER: That this cross may constantly challenge all who shall behold it to take up their cross and follow Christ in unselfish service:

RESPONSE: We dedicate this cross.

MINISTER: The Prayer of Dedication.

HYMN . . "In the Cross of Christ I Glory."

Dedication of the candlesticks

DONOR: On behalf of the Missionary Society of this church, I present these candlesticks to be used in the worship of Almighty God.

MINISTER: In accordance with the teachings of sacred Scripture and the continuing New Testament tradition of the ancient and universal church of Christ, I place these candlesticks beside the cross that the candles they bear may witness to Him Who is the Light of the World. Therefore, as a symbol of the Son of God—"the true Light which lighteth every man"—and of His church which He commissioned to shed that light abroad:

RESPONSE: We dedicate these candlesticks.

MINISTER: As a reminder of the words of Jesus, Who said: "Let your light so shine before men that they may see your good works and glorify your Father Who is in heaven":

RESPONSE: We dedicate these candlesticks.

MINISTER: As a pledge that we will strive to walk in the light that comes from God, and be loyal to the church which enshrines it:

RESPONSE: We dedicate these candlesticks.

MINISTER: The Prayer of Dedication.

Dedication of the Memorial and Recognition Tablet*

MINISTER: O Lord, our God; hear our prayer and our supplication: Cause Thy face to shine upon us, and grant us Thy salvation.

CONGREGATION: For the glory of Thy great name, save us and help us, O Lord.

MINISTER: Most gracious God, we give Thee hearty thanks for this good land in which our heritage is cast; for freedom to worship Thee; for the glory of a people set at liberty; and for the government in which we share. Keep us ever mindful of the responsibilities thereby laid upon us, and faithful to our trust; through Him Who is the truth that alone can make men free, even Thy Son, Jesus Christ, our Lord.

CONGREGATION: Give peace in our time, O Lord, for it is Thou Lord, only, that makest us dwell in safety.

MINISTER: Almighty God, Who has created man in Thine own image; grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of Thy holy name; through Jesus Christ our Lord.

CONGREGATION: O Lord, save Thy people, and bless Thy heritage.

MINISTER: O Christ, Who bade men be of good cheer, give to us the spirit of cheerfulness and courage. Let not the shadows of these days oppress our spirits, lest our gloom darken the light of other lives. May we play the man and so help others to face life bravely. For Thy name's sake.

CONGREGATION: O Lord, show Thy mercy upon us, and grant us Thy salvation.

MINISTER: O God, our heavenly Father, Who makest wars to cease, we remember before Thee those who fought and died that we might live. Make us ever grateful for their love and for their sacrifice and keep us always worthy of them. For Thy name's sake.

CONGREGATION: O Lord, let their memory be always a benediction.

MINISTER: God of all mercy and comfort, accept our praise and thanksgiving for those dear to us, who, having endured unto the end, returned to us in safety. In the greatness of our joy may we ever be mindful of those whose lives are shadowed with abiding sorrow for the sake of Jesus Christ, our Saviour.

CONGREGATION: Let Thy glory

*As used in the Sixth Presbyterian Church, Pittsburgh, Pennsylvania. Joseph S. Morledge, minister.

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be revealed in us, O Lord.

MINISTER: O God, grant us Thy blessing as we now erect this memorial and recognition to those whose names are written in the Book of Remembrance of this church and are graven in perpetuity upon this tablet.

CONGREGATION: O Lord, let Thy mercy appear unto Thy servants.

MINISTER: To the glory of God, the Father, to the glory of God, the Son, to the glory of God, the Spirit.

CONGREGATION: We consecrate and dedicate this tablet.

MINISTER: In grateful remembrance of the dead, in grateful remembrance of the living, in thankful gratitude for victory and peace.

CONGREGATION: We consecrate and dedicate this tablet.

MINISTER AND CONGREGATION: O God, our Father, Who didst send forth Thy Son to be King of kings and Prince of peace; grant that all the kingdoms of this world may become the kingdom of Christ, and learn of Him the way of peace. Send forth among all men the spirit of goodwill and reconciliation. Let those who are offended forgive, and those who have offended repent, so that all Thy children may live together as one family, praising Thee and blessing Thee for the great redemption which thou hast wrought for us, through Jesus Christ our Lord.

Dedication of a Pulpit Bible*

PASTOR: In grateful remembrance of all who have lived unselfishly, who have loved their neighbors more than themselves, who have loved their country more than their own private ends:

PEOPLE: We dedicate this pulpit Bible.

PASTOR: In special remembrance of our departed brother, George Anderson, who gave the last full measure of service in loving devotion to his country, his neighbors, and his God:

PEOPLE: We dedicate this pulpit Bible.

PASTOR: For our frequent neglect of God's holy word, for our many failures to heed its precepts, and to obey its commandments:

PEOPLE: We ask Thy pardon, O God.

PASTOR: In solemn dedication to the Captain of our salvation, Christ Jesus, in prayerful reaffirmation of our vows of allegiance to God and country, in hopeful reconsecration to the ideals of the kingdom of God:

PEOPLE: We ask for Thy blessing

*As used in the First Baptist Church, East Chicago, Indiana. Theodore N. Johnson, minister.

upon this Book and this pulpit, O God. Amen.

Reading of the first Scripture lesson: Ephesians 6:10-20.

Dedication of Carpets, Drapes and Upholstery*

To the glory of God the Father, God the Son, God the Holy Spirit, We dedicate this carpet.

That these carpeted aisles and spaces may bring a sense of restfulness and peace to all who enter here,

We dedicate this carpet.

That those who come here in search of comfort in a new sorrow, or joy in a new-found happiness of love-filled hearts,

We dedicate this carpet.

That young and old may consider these quiet ways a part of the way of life forever hallowed by the One Who said, "I am the way,"

We dedicate this carpet.

That these aids to beauty-of-worship may lead all to desire "the beauty of Jesus," reminding all of the beauty of Him Who is "altogether lovely, the fairest among ten thousand,"

We dedicate these drapes and upholstery.

That these colors before us may remind all of the deep red of the sacrificial living of those of all time who have followed the Christ of Calvary,

We dedicate these drapes and upholstery.

And we, members and friends of the First Baptist Church of Ballston Spa, N. Y., do on this day of our Lord, May 7, 1950, in the 54th year of this edifice and the 169th year of the establishment of this church, reconsecrate ourselves as pastor and people, to the advancement of this part of the kingdom of the One Whose sacrifice we would see in the deep, rich color before us. And we unitedly pray, "Let the beauty of the Lord our God be upon us," in the name of Christ Who saw beauty in all of His Father's world.

Hymn 143—"I Love Thy Kingdom."

*As used in the First Baptist Church, Ballston Spa, New York. John Brokaw Freestone, minister.

Dedication of Memorial Lights*

The Words of Dedication

MINISTER: The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

PEOPLE: Then Jesus spake unto them saying, I am the light of the world, he that followeth me shall not

*As used in the United Presbyterian Church, Mumfordsburg, New York. Donald C. MacLeod, minister.

walk in darkness, but shall have the light of life.

MINISTER: For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

PEOPLE: Let your light so shine before men, that they may see your good works, and glorify your Father Who is in heaven.

MINISTER: To the glory of God, creator of the universe, Who in the beginning said, Let there be light, and there was light.

PEOPLE: We dedicate these lights.

MINISTER: To the glory of Jesus Christ, Who came a light into the world, that whosoever believeth in Him, should not abide in darkness.

PEOPLE: We dedicate these lights.

MINISTER: To the glory of the Holy Spirit, by whom, in all ages, the minds of men have been illumined.

PEOPLE: We dedicate these lights.

MINISTER: In honor of those, who in the night of darkness, lighted the lamp of truth, by which succeeding generations were led to liberty and light.

PEOPLE: We dedicate these lights.

MINISTER: In honor of those who zealously guarded that light throughout the centuries, protecting it against those who loved darkness rather than light.

PEOPLE: We dedicate these lights.

MINISTER: In loving memory of those whom we have known and loved, who here found a spiritual sanctuary, and in their lifetime helped maintain that light that has served as a lamp unto our feet, and a light unto our path.

PEOPLE: We dedicate these lights.

MINISTER and PEOPLE: The Lord bless us and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift up the light of his countenance upon us, and give us peace. Amen.

Dedication of a Wayside Memorial Bulletin Board*

(Congregation Standing)

MINISTER: And God said, Let there be light,

PEOPLE: And there was light.

MINISTER: The gospel which we proclaim is "good news." From the days of the early church many devices have been used to publish this good news: the pulpit, religious symbols, song, the printed page. This outdoor bulletin board which we now dedicate is in a distinguished succession. As a way-

*As used by the Cleveland Park Congregational Church, Washington, D. C. Alfred W. Hurst, minister.



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side pulpit, proclaiming day and night to passers-by the good news of the Christian faith,

PEOPLE: We dedicate this bulletin board.

MINISTER: That all who pass this may have an invitation to worship God and to experience the warmth of Christian fellowship,

PEOPLE: We dedicate this bulletin board.

MINISTER: Not unto ourselves should men live but unto God and humanity. To reveal from time to time that the church is engaged in unselfish service of God and man,

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PEOPLE: We dedicate this bulletin board.

MINISTER: That a well-balanced program of fellowship, recreation and social pleasure designed to help people realize their noblest and highest selves, may be made known,

PEOPLE: We dedicate this bulletin board.

MINISTER: To the enlightenment of this community through the great spirit of truth which alone can make men free,

PEOPLE: We dedicate this bulletin board.

Prayer of Dedication

O God, today we dedicate a wayside pulpit in memory of one whose personality proclaimed the eloquence of goodness. We dedicate it to a holy service that the good news of the gospel of Christ may be proclaimed. Through it may minds be enlightened, hearts comforted, and steps directed to works of righteousness, love and truth, according to Thy holy will. As this memorial bulletin stands untarnished in strength and beauty, may lives be drawn towards the life over which time has no power. Beyond our power to dedicate wilt Thou consecrate us all that we may help make Thy world the dwelling place of light. Through Jesus Christ our Lord. Amen.

An Order for the Dedication of a Memorial

(The service shall be conducted in the customary way, and, when the sermon is ended, an appropriate hymn shall be sung; after which the minister, accompanied by those who are to take part with him in the service, shall proceed to that part of the church where the act of dedication is to take place; and, when the music ends, the people still standing, he shall say:)

Sentences of Praise.

MINISTER: Our help is in the name of the Lord, who made heaven and earth.

PEOPLE: Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

MINISTER: Honor and majesty are before him; strength and beauty are in his sanctuary.

PEOPLE: Blessed be the name of the Lord from this time forth and for evermore. Amen.

(Here let the people be seated)

INVOCATION: The minister.

(Let us pray.)

Blessed and glorious Lord God Almighty, by whose power, wisdom, and love all things are sanctified, enlightened, and made perfect; be merciful unto us and bless us, we beseech Thee, and cause Thy face to shine upon us,

that what we now do may please Thee, and show forth the honor of Thy name. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it; through Jesus Christ our Lord. Amen.

Presentation and Dedication (When that which is to be dedicated is a memorial, the minister shall then call upon the person appointed to perform the presentation of the memorial.)

We ask N. now to present the memorial.

(The person making the presentation shall say:)

In the name of (or, In memory of) N. we present to this church this memorial, to be dedicated to the glory and praise of God.

(To which the properly designated official shall respond:)

We accept this gift as a sacred trust, and shall guard it reverently, in honor of the faithful and devoted life to whose memory it is erected.

(Then the minister shall pronounce the words of dedication:)

In the faith of our Lord Jesus Christ, I dedicate this memorial to the glory of God, and in memory of His servant N.; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Dedicatory Prayer. (Let the people unite in the response.)

Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness.

We see Jesus, because of the suffering of death, crowned with glory and honor.

(Let us pray.)

Almighty God, our heavenly Father, without whom no words or works of ours have meaning, but who dost accept the gifts of our hands as the tokens of our devotion; grant Thy blessing upon us as we dedicate this gift to Thy glory. May this memorial which we now dedicate be an enduing witness before all Thy people of the faithful service of Thy servant. May our lives being consecrated unto Thy service, be joined with Thy faithful ones into that building which groweth unto a holy temple in the Lord. Amen.

Dedication of a Book of Remembrance*

Presentation

Acceptance

By the Pastor

For many generations, monuments have been raised to honor the memory

*As used in the Central Baptist Church, Providence, Rhode Island. Dale D. Dutton, minister.

of valiant spirits. Among believers such memorials may well find a place in the house of God. This practice confirms the assurance that cherished human relationships are abiding when our lives are hid with Christ in God.

A devoted deacon, mindful of the devotion of his parents to the kingdom of God, has graciously and generously presented to our church a Book of Remembrance and Repository in their memory.

Therefore, in behalf of The Central Baptist Church, it is my privilege to accept with a grateful heart and with praise to Almighty God this beautiful memorial to Theodore Dwight Pond and to Ardelia Mason Brown Pond.

Now, and in years to come, when devoted members and friends of this church set up memorials in the house of God, the names of these shall be inscribed in this book, and they will remember those in whose memory this book has been placed in the temple.

Let us now dedicate this Book of Remembrance to its high and holy use.

MINISTER: To the glory of God, author of all goodness and beauty, giver of all skill, of mind and heart;

CONGREGATION: We dedicate this Book of Remembrance.

MINISTER: In gratitude to God Who calls all men to being unto Him full devotion and before Whom is forever spread the record of those who love the Lord;

CONGREGATION: We dedicate this Book of Remembrance.

MINISTER: To bear testimony to the love of those who in the past and in the future shall set up memorials in this house of God;

CONGREGATION: We dedicate this Book of Remembrance.

Prayer of Dedication

Our Father, we praise Thy name for all the treasured memories that enrich and ennoble our lives. We thank Thee for the hallowed stillness in our hearts where memory has her sanctuary and where the candle of remembrance always burns brightly, for those we "have loved long since and lost awhile."

We rejoice that these sacred memories may be given "a name and habitation in the form of earthly things," and so we, this morning, dedicate this memorial, a Book of Remembrance that affirms anew a devotion that is sure and steadfast.

And to Thee, O God, to whom belongeth honor and majesty, shall be the praise and glory, world without end. Amen.

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LEADER and PEOPLE: "We are one in faith in our Lord Jesus Christ, the incarnate word of God. We are one in allegiance to Him as head of the church, and as king of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

*Installation service an adaptation of the service used by the Federal Council of Churches of Christ in America. This service was used in installing the officers of the Pennsylvania Council of Churches.

"We desire to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in Him; to Whom be glory

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forever.”—From the Affirmation of Unity, Edinburgh Conference, 1937.

Prayers for the Christian Church

LEADER: O God of unchangeable power and eternal light, look favorably on Thy whole church, that wonderful and sacred mystery; and by the tranquil operation of Thy perpetual providence, carry out the work of man's salvation; let the whole world feel and see that things which were cast down are being raised up, that those which had grown old are being made new; through Him from Whom they took their origin, even Jesus Christ our Lord. (Gelasian Sacramentary, A. D. 494)

PEOPLE: Amen.

LEADER: Remember, O Lord, according to the multitude of Thy mercies, Thy whole church; all who join with us in prayer, all our brethren by land or sea, or wherever they may be in Thy vast kingdom who stand in need of Thy grace and succour. Pour out upon them the riches of Thy mercy, so that we, redeemed in soul and body, and steadfast in faith, may ever praise Thy wonderful and holy name; through Jesus Christ our Lord. (Greek Church Liturgy, Third Century)

PEOPLE: Amen.

Litany for the Christian Church

LEADER: Hear us, O Lord, we beseech Thee, as we pray for the whole church of Christ, scattered abroad throughout the world and bearing many names.

For our churches that are strong in the faith, hard pressed on every side yet not dismayed;

PEOPLE: O Lord, may their steadfastness strengthen our own minds and hearts.

LEADER: For our churches that have been spared the grimness of war, but are tempted to inaction and complacency;

PEOPLE: Grant, O Father, that they may be stirred to answer the anguished cry of the world's need.

LEADER: For our younger churches of Asia, Africa, and the Islands of the Sea, that are growing into maturity and assuming leadership for Christ;

PEOPLE: O God, let us not fail them in their hour of trial.

LEADER: For the older churches of East and West whose members are passing through the valley of suffering—hungry, ill clad, and dying;

PEOPLE: Hear and use us, good Lord, in a loving, generous and swift ministry of relief.

LEADER: We beseech Thee, our

Father, to bless all movements—in our cities and towns, in our nation, and throughout the world—dedicated to the unity of the church. Grant, O Lord, that through them Christians may transcend their differences and be knit together in a fellowship of Thy order and making. In the name of the great head of the church, Jesus Christ our Lord.

PEOPLE: Amen. — From A Service of Ecumenical Worship—The World Council of Churches.

(All officers-elect are requested to present themselves at the altar during the singing of the hymn.)

Hymn

The Church's One Foundation—
Aurelia

Litany of Dedication

(Adapted from “A Service of Worship” by Margaret T. Applegarth)

LEADER: Here are Thy servants, whom we uphold.

PEOPLE: Sustain them, O Lord.

LEADER: Consider the prayer of St. Francis, that Little Brother of the Poor: who, during the Crusades, carried the gospel to the Sultan himself; and who had the custom of kneeling with his friars before every church or cross to make this intercession:

PEOPLE: “We adore Thee, O

Christ, and we bless Thee in all Thy churches that are in the world, for that by Thy holy cross Thou hast redeemed the world." Amen. — St. Francis, 1182-1226

LEADER: Thou hast endowed them with Thy spirit.

PEOPLE: To envision a more complete unity, in the spirit of Christ.

LEADER: Consider the conscience which led Martin Luther to attack the corrupt church of his day, facing excommunication, yet crying:

PEOPLE: "Here I stand, I can no other."

LEADER: Thy servants shall not be broken nor grow dim,

PEOPLE: Till they have set true unity in the church.

LEADER: Of the increase of His government and peace there shall be no end.

PEOPLE: For not like the kingdoms of the world, Thy holy church, O God.

LEADER: "Attempt great things for God, expect great things from God."

PEOPLE: That they may all be one.

Prayer (in unison)

O God, the giver of every good and perfect gift; pour, we beseech Thee, upon these Thy servants Thy heavenly benediction; and so replenish them with the truth of Thy doctrine and adorn them with holiness of life, that, meditating upon Thy law day and night, they may believe what they read, teach what they believe, show forth in their lives what they teach, and faithfully serving Thee in their office, may keep that which has been committed to their trust blameless unto the day of Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen. — Common Service Book of the Lutheran Church

The Installation

Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in Whom all the building fitly framed together groweth unto a holy temple in the Lord in Whom ye also are builded together for a habitation of God through the spirit. — Ephesians 2:19-22

Inasmuch as a generation ago it became the conviction of the Churches of Christ in Pennsylvania that in the providence of God the time had come more fully to witness to their unity in Jesus Christ in which faith they instituted this Council, and;

Inasmuch as succeeding years have strengthened and confirmed "the spirit of fellowship, service and co-operation among these churches"; the Council being manifestly blessed and owned by the Holy Spirit as an efficient means of unified service, and as a real though partial expression of the unity of the church;

We, therefore, representatives of the member churches, have chosen you to lead the continuing activities of the Council, following in the goodly succession of those who have carried such responsibility.

Do you accept the high office to which you have been elected in the Pennsylvania Council of Churches; and do you faithfully promise to perform its constitutionally prescribed duties, and to exercise the leadership which it implies, as God may give you strength and understanding?

We do.

Do you the elected representatives of the churches constituting the Pennsylvania Council of Churches consent to the induction of these officers elect to their several offices as in accordance with the constitution of the Council and the guidance of the spirit of God, and do you pledge to them your prayers that they may be enabled rightly to fulfill their responsibilities, and your support of them in behalf of United Christian service?

We do.

May God in the fullness of His grace strengthen us with might by His spirit in the inward man, that Christ may dwell in our hearts by faith; and being rooted and grounded in love, may we be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge. Let us pray.

Prayer of Consecration

Hymn—Our God, Our Help, in Ages Past—St. Anne.

Message of President-Elect

Benediction

The Consecration of a Church School Staff*

Statement by the pastor.

Hymn, Lord, Speak to Me (stanzas 1-2).

SCRIPTURE RESPONSE: I beseech you, therefore, by the mercies of God, to present your bodies a living sacrifice.

Having gifts differing . . . let us give ourselves to our ministry.

Let the word of Christ dwell in you

*As used in the Buckley-Cornell United Christian Church, Buckley, Michigan. Warren E. Jackson, pastor.

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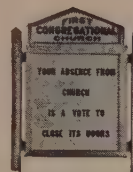
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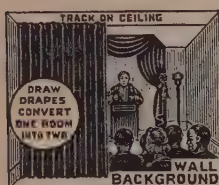
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richly in all wisdom.

Show us Thy ways, O Lord, teach us Thy paths.

Do your best to show yourselves true to God, a workman with no reason to be ashamed, handling aright the word of truth.

Create in us clean hearts, O God, And renew a right spirit within us. Then shall we teach sinners Thy ways, And wrong doers shall turn unto Thee.

THE COMMITMENT: In these sacred moments we join with countless others, who, through the ages, have held high regard for the divine ministry of teaching. You are commissioned by Christ, the great Teacher, to teach and to lead in this school of the church. Do you accept this commission with a wholehearted desire to do your best in the position assigned to you?

RESPONSE: We do.

In view of this, your favorable response, we charge you always to remember your high calling as teachers of the truths of God's word. Your personal example, as a "living epistle," known and read of all men, is of greatest importance. You will need to continue as learners; to be sensitive to all that God's spirit reveals; and to demonstrate in your own lives the truths which you teach.

RESPONSE: To this high calling we dedicate ourselves. As we lead others to increasing knowledge of Christ, we pledge ourselves to seek ever for fuller wisdom.

Prayer of Consecration.

Hymn No. 316, Lord, speak to Me (stanzas 4-5).

A Service of Installation for the Director of Religious Education***Invocation**

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Scripture

Seeing the crowds, Jesus went up on the mountain, and when He sat down, His disciples came to Him. And He opened His mouth and taught them, saying:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

You are the salt of the earth.

You are the light of the world.

No man can serve two masters.

But seek first God's kingdom and His righteousness.

Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

*As used in Trinity Evangelical & Reformed Church, Cleveland, Ohio. Elam G. Wiest, pastor.

And when Jesus finished these sayings, the crowds were astonished at His teaching, for He taught them as one who had authority, and not as their scribes.

Statement of Purpose

Jesus was a teacher. From the beginning, the church has been teaching in His name. The Apostle Paul ranked teachers with apostles, prophets, evangelists and pastors. Today, the church fulfills its teaching function through the church school, confirmation classes for children and adults, the vacation Bible school, Christian colleges, summer camps, conferences, and in many other ways.

The church is committed to teaching the Christian way of life. This important and big task includes everything that helps children as well as adults to grow in the Christian life.

Realizing the need of a trained and well qualified Christian person to direct the total program of Christian education, aware of our increasing responsibilities and opportunities, we, as a congregation, have selected Miss Lucille Frost to be our director of religious education.

She now presents herself before God and this congregation for consecration and installation.

Charge to the Director

It is both a high honor and a serious responsibility to serve Christ and His church. There are diversities of gifts and differences of administration in the church, but all proceed from the same Lord, through the power of the one Spirit.

You have been reminded of the teaching of Jesus and of the need to promote and direct the program of Christian education among us.

I, therefore, ask you:

Do you accept the call as coming to you from God, are you willing to undertake the work and service it sets before you, and will you do your best to fulfill your duties as a service rendered to God, in the name of our Lord Jesus Christ?

ANSWER: I do.

Charge to the Congregation
(Congregation rises)

The successful performance of her duties will depend not only upon her ability and consecration, but also upon your love, cooperation, and prayer!

Will you, then, the members of this congregation, pledge yourselves to help fulfill the teaching ministry of our Lord and support our director in the discharge of her responsibilities?

ANSWER: We do.

Upon this mutual assurance, I declare you duly installed in your sacred

office, and welcome you as a leader and co-worker in Trinity Church.

Prayer

Let us pray. (Director kneels)

O God, we thank Thee that Thou hast promised to endue us with wisdom and strength to do Thy work. Help us to remember our Master's example of faithful service, of willing sacrifice and humble spirit.

Grant Thy blessing upon our director of religious education, that she may be humble, yet courageous, patient and persevering in all her appointed work.

Quicken all the members of this congregation with a desire to learn and to teach, to sow and to reap, to love and to lift, through Jesus Christ, to whom be all honor and glory. Amen.

Benediction

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

The Merging of Membership Rolls*

The clerks of the Session of Erskine Church, and of Trinity Church will advance to the Altar, to present the roll of the members of each church, who are to become members of the Meaford United Church of Canada.

ERSKINE ELDER: We present unto you, the minister of this church and pastor of this congregation, the names of the persons, members of Erskine Church, who now become members of the United Church of Canada in Meaford.

TRINITY ELDER: We present unto you, the minister of this church and pastor of this congregation, the names of the persons, members of Trinity Church, who now become members of the United Church of Canada in Meaford.

The members of Erskine Church and of Trinity Church will now arise and remain standing until the completion of this portion of the service.

MINISTER: I receive these rolls at your hands, and by the power given unto me as minister of this congregation, declare that the persons whose names are herein inscribed do constitute the membership of the United Church of Canada in Meaford.

The rolls will be tied together and laid upon the communion table where they will remain during the administration of the Sacrament of the Lord's Supper.

The remainder of the congregation will arise and all join in singing:

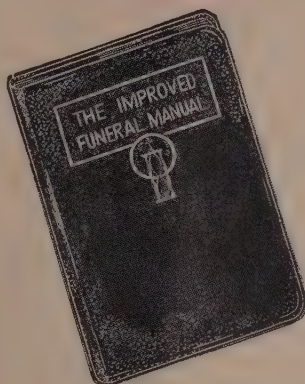
*This is the service which was used to unite the rolls of the Erskine and Trinity Churches in Meaford, Canada.

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Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers:
Our fears, our hopes, our aims are one,
Our comforts and our cares.

Sermon Calendar

(From page 77)

the hills wear girdles of joy, the meadows are clothed with flocks, the valleys covered with corn, shouting and singing with joy." 11-13. (Moffatt).

The summer should be a joyous season, a time to shout for joy, and a time to sing.

A visitor to Albert Schweitzer in his African home, wrote: "Schweitzer is altogether a man in his appearance, his character and his thinking. His face radiates an extraordinary strength, especially his dark eyes which at times flicker restlessly and make one uneasy, and then again look frolicsome like those of a prankish student. . . . And there is about the man an air of joyful independence. . . . Schweitzer is not ashamed to admit that he enjoys life."

Alfred Austin, once Poet Laureate of England, asks a question:

Is life worth living? Yes, so long
As spring revives the year,
And hails us with the cuckoo's song,
To show that she is here;
So long as May of April takes,
In smiles and tears farewell,
And wild flowers dapple all the brakes,
And primroses the dell;

MEMORIAL FUNDS TO REPLACE FLOWERS

We have published several articles in *Church Management* on the growing practice of recognizing bereavement through memorial gifts instead of flowers. Some of the churches have prepared very attractive gift cards and other literature.

We were hoping that some good commercial house would invest in the production of suitable material. This hope was realized some weeks ago when we received samples from The Drexler Print Shop, Inc., of Rochester, New York. You will find their advertisement on another page in this issue. The proposition is worth investigating.

While children in the woodlands yet
Adorn their little laps
With lady's-smock and violet,
And daisy-chain their caps;
While over orchard daffodils
Cloud-shadows float and fleet,
And ouzel pipes and leverock trills,
And young lambs buck and bleat;
So long as that which bursts the bud
And swells and tunes the rill
Makes springtime in the maiden's blood,
Life is worth living still.

Definitions of Psychiatric Conditions

by Elmer Peterson, M. D.*

THE definitions of terms to be employed are grouped into the following categories. Omitted are rare conditions or disorders of no importance in order to avoid any needless confusion.

- a. Simple Adult Maladjustment
- b. Psychoneurotic Disorders
- c. Character and Behavior Disorders
- d. Alcoholic Intoxication and Drug Addiction

- e. Disorders of Intelligence
- f. Psychoses Without Known Organic Etiology
- g. Psychiatric Conditions With Demonstrable Etiology

I. Simple Adult Maladjustment

This might also be described as an acute situational maladjustment.

This is a transient personality reaction which may be manifested by anxiety, alcoholism, poor efficiency, low

morale, or unconventional behavior and similar symptoms. The clinical picture type of this illness is primarily one of maladjustment to recent environmental factors or to trying and difficult situations. There is no evidence in this illness of any serious longstanding or underlying personality defects or chronic neurotic patterns. These types of reactions may progress into more serious difficulties unless the external stress is alleviated or the individual is given adequate support.

II. Psychoneurotic Disorders

This term refers to psychiatric disorders which are the result of the exclusion from consciousness of powerful emotional charges usually attached to certain infantile and childhood developmental experiences. Hereditary, constitutional, organic, situational and cultural factors are involved but are generally difficult to evaluate. These emotional charges which are repressed from consciousness may not be apparent without extensive and deep investigation of the personality and may or may not be adequately controlled in the absence of external stress. Studies of these individuals with such disorders usually indicate periodic or constant maladjustment of varying degree over a lifelong period.

The chief characteristic of psychoneurotic disorders is anxiety which may be directly felt or may be unconsciously used in the manifestation of various psychological defense mechanisms. In contrast to psychotics, patients with such disorders do not exhibit gross distortion or falsification of external reality and there is no gross disorganization of personality.

a. Anxiety Reaction.

In this type of reaction the anxiety is diffuse and not restricted to definite situations or objects as in the case of the phobias. In such reactions the patient feels anxiety both from the physical and mental standpoint.

b. Disassociative Reaction.

In this type the anxiety is discharged into various symptoms such as amnesia, stupor, dreamlike states, and periods during which the patient blacks out.

c. Phobic Reaction.

In these cases the anxiety becomes attached to certain ideas or situations in the daily life; the patient developing such fears as fear of syphilis, dirt, closed places, high places, animals, and the like.

d. Conversion Reaction.

In this the anxiety is converted into

When Planning to Build or Remodel

Let this Authority be Your Guide



WILLIAM H. LEACH
Founder-editor of *Church Management*
and an internationally known authority
on church planning and building.

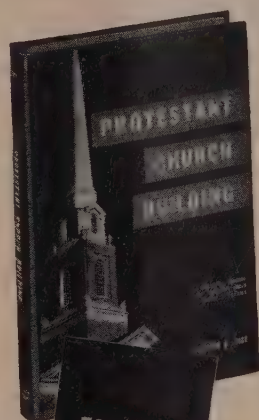
Protestant Church Building

Planning to build? "What style shall we choose? How large a building can we put on our ground? How large should the heating unit be? How about landscaping?"

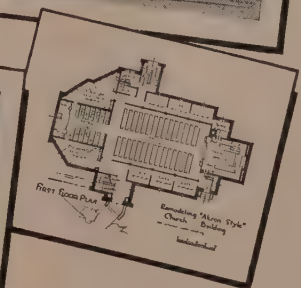
Planning to remodel? "Can we build a wing that will take care of all our group activities? Will it be possible to install air conditioning? Are the acoustics all right for a new organ?"

And the ever-present, all-important question: How and when and where are we going to get the money for our sort of a building program?

Dr. Leach answers these and the many other problems that a planning group would never have dreamed possible could arise. There is talent in a man who has such knowledge, through actual experience and long study; there is genius when he can write down this knowledge for others. Of such genius is *Protestant Church Building* composed. \$3



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*Dr. Peterson is a practicing psychiatrist of San Diego, California. He is a member of a ministers-doctors group which has been organized by Walter H. Stark, minister of the First Congregational Church, San Diego. The paper was originally prepared for presentation to that group.

symptoms in various organs and parts of the body mainly under voluntary control. Patients develop such symptoms as pain, anesthesia, paralysis, disturbances of the motor system and the like.

e. Psychosomatic Reactions.

In this type the anxiety is converted into physical symptoms affecting the gastro-intestinal system, cardiovascular, genitourinary, respiratory and skin.

f. Neurasthenia.

In this the patient complains of generalized fatigue and occasional body symptoms.

g. Obsessive Compulsive Reaction.

In this reaction the anxiety is connected with obsessional fears or uncontrollable impulses. The anxiety is displaced onto such behavior as touching, hand washing, counting, recurrent thoughts, with a compulsion to constantly repeat these.

h. Hypochondriacal Reaction.

In this the patient's symptoms are characterized by an obsessive concern about his health or the condition of his organs.

i. Depressive Reaction.

The anxiety in this reaction is allayed and relieved by self deprecation. The patient often has feelings of guilt for past failures or deeds.

III. Character and Behavior Disorders

In most instances this disorder is manifested by a lifelong pattern of action or behavior rather than by mental or emotional symptoms.

a. Pathological Personality Types.

The maladjustment of many individuals is evidenced in abnormal lifelong behavior patterns. They represent border-line adjustment states and do not justify the diagnosis of either a neurosis or a psychosis. They include such personality traits as the schizoid, the paranoid, the cyclothymic, the antisocial and the inadequate personality. This group also includes the sexual deviate in which such behavior as homosexuality, transvestism, fetishism, and sexual sadism is included.

b. Immaturity Reactions.

This group includes those individuals whose life pattern is characterized by emotional instability, aggressive reactions, and a general pattern of immaturity running throughout their life span.

IV. Alcoholic Intoxication and Drug Addiction

In these cases there is a history of excessive use of alcohol or drugs but care must be taken to rule out the possibility of any underlying psychiatric disorder.

V. Disorders of Intelligence

a. Mental Deficiency.

This term must not include mental deterioration associated with the chronic psychoses or blocking of the intellectual function by emotional conflicts.

Mental deficiency itself may be divided into two types as below:

1. Mental Deficiency, Primary. This term is applied to cases in which the mental retardation has been present since birth without organic brain disease.

2. Mental Deficiency, Secondary. This term is applied to cases of mental retardation which have resulted from an organic disease of the brain, either congenital or acquired, such as microcephaly hydrocephalus, cretinism, and the like.

VI. Psychoses Without Organic Etiology

a. Schizophrenic Disorders.

This term is synonymous with dementia praecox. It represents a group of psychotic disorders characterized by disturbances in reality relationships and concept formation. These disorders are marked by a tendency to retreat from reality, by emotional disharmony, by unpredictable disturbances in thought, and in some, by a tendency to deterioration.

1. Schizophrenic Reaction, Latent.

Certain individuals are found often to have definite schizophrenic ideation and behavior but not of such an advanced stage as in the acute and chronic schizophrenia. These individuals may be borderline or incipient schizophrenics, maintaining their adjustment over long periods and considered by their friends merely as queer or eccentric.

2. Schizophrenia, Simple Type.

This type is characterized by a reduction in external attachments and interests and poor human relationships. They are often apathetic and indifferent but without definite delusions or hallucinations.

3. Schizophrenia, Hebephrenic Type.

These cases are characterized by shallow, inappropriate attitudes unpredictable giggling, silly behavior, mannerisms, delusions and hallucinations.

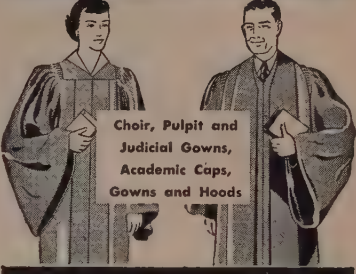
4. Schizophrenia, Catatonic Type.

This type is characterized by conspicuous motor behavior, exhibition either generalized inhibitions such as stupor, mutism, negativism, or excessive motor activity and excitement. In these the individual may regress to a state of vegetation.

5. Schizophrenic Reaction, Paranoid Type.

This is characterized by schizophrenic, unrealistic thinking with mental content composed of delusions of persecution but occasionally of grandeur,

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a fairly constant attitude of hostility and aggression with often hallucinations and ideas of reference. There may be also extreme religiosity and no delusions of persecution. Instead there may be an expansive delusional symptom of omnipotence, genius or special ability.

b. Paranoid Disorders.

1. Paranoia.

This type of psychotic disorder is extremely rare. It is characterized by an intricate, complex, and slowly developing paranoid system with the individual usually regarding himself as particularly singled out. The patient often endows himself with superior or unique ability, and even considers himself appointed for a Messianic mission. The paranoid system is particularly isolated from much of the normal stream of consciousness, without hallucinations and with relative intactness and preservation of the remainder of the personality.

2. Paranoid State.

This type of paranoid disorder is characterized by paranoid delusions. It lacks a completely logical nature of systemization seen in the true cases of paranoia which are very rare yet it does not manifest the bizarre fragmentation and deterioration of the true schizophrenic.

c. Affective Disorders.

1. Manic Depressive Reaction.

In this there may be alternation periods of elation with increased psychomotor activity labeled as the manic type of manic depressive reaction in contra-distinction to the depressive type in which the patient is generally depressed with decreased psychomotor activity, feelings of guilt and often suicidal ideas.

2. Involutional Melancholia.

This reaction is characterized by depression with or without agitation and without a previous history of either manic or depressive illnesses. It occurs in the individual's life and may be manifested by worry, guilt, anxiety, agitation, paranoid and other delusions, as well as concern over the body. Some cases are characterized by depression, others chiefly by paranoid ideas.

VII. Psychiatric Conditions With Demonstrable Etiology

These disturbances may be secondary to infection; intoxication, injury, disturbances of the circulation; disturbances of metabolism; convulsions; disturbances of growth; nutrition; or endocrine disorders. It may also be due to brain tumors or other unknown or hereditary causes.

a. Infections.

The classical example of this paresis or general paralysis in which there is a syphilitic infection of the central nerv-

Still the "Best Seller"

One of the most encouraging occasions of recent months in Britain was the annual meeting of the British and Foreign Bible Society at the Methodist Central Hall, Westminster in May.

During the last nine months the Society has published 2,357,000 portions of Scripture—half a million more than in the previous twelve months. Over one million complete Bibles were produced for England in this nine months compared with six hundred thousand in 1948. "Increasingly," it was reported, "the emphasis coming from many countries overseas was for complete Bibles."

This is the book of which Tom Paine said "In a hundred years the Bible will no longer be needed."

The Society has sent forth the Scriptures, since its foundation, in 790 different languages.

One curious fact is that record circulations of the Bible have occurred in the Eastern zone of Germany and in Poland and Czechoslovakia. Is the Holy Book nurturing in secret the freedom of these lands?

The May Meetings

This is the season when London becomes the center of an orgy of religious meetings. Those of the Congregational and Baptist Assemblies were as fine, if not finer, as any in the history of these great Free Church denominations.

In both cases forward movements were launched very similar in character and in both cases the projectors are denominational secretaries—one

ous system with characteristic mental findings as well as laboratory findings.

Others that might be included are psychoses due to encephalitis, malaria and various types of meningitis.

b. Intoxications.

This includes psychoses as a result of chronic alcoholism, bromide intoxication, and other rare types of intoxication.

c. Trauma.

These psychoses are the result of head injury and are often characterized by irritability, intolerance to alcohol, dizzy spells and a gradual intellectual and emotional deterioration.

d. Disturbances of Circulation.

This includes psychoses as a result of arteriosclerosis.

e. Convulsive Disorders.

new to his post, Rev. Leslie Cooke who succeeds Dr. Barry as secretary of the Congregational Union of England and Wales, and the other a veteran, Dr. M. Aubrey, now chairman of the Baptist Union, but for so many years its secretary.

We may confidently look for considerable revival of church strength in these two bodies in the next few years.

Scotland

Scottish Congregationalism has provided a mild sensation by electing its first woman minister, Rev. Vera Kenmure, who has a ministry of 22 years behind her, as president-elect of the Scottish Assembly. The point of this is its challenge to the National Church of Scotland which still refuses not only to ordain women but even to admit them to the eldership in their churches.

Evangelizing London

It is many years since such determined efforts were made to reach the London masses with the Gospel as in the last year or two. More recently the Mildmay Conference has carried through a 'Ringling London' campaign with Dr. Toyohiko Kagawa as its leading evangelist. Dr. Kagawa has been well received by London and has greatly endeared himself to his audiences and to all who have met him. It was a pity, however, that the great denominations did not unite in providing this opportunity for him. So great a world figure should have been the guest of all the churches rather than of an

This is chiefly due to epilepsy. The patient in his psychotic behavior may be euphoric, agitated, confused, or show other types of mental findings characteristic of the other psychoses.

f. Disturbances of metabolism, growth, nutrition, and glandular dysfunction.

This includes psychoses as a result of vitamin deficiency such as pellagra, hyperthyroidism, and the like.

g. Brain tumor.

In these the psychosis is generally characterized by apathy, confusion, and stupor with the appropriate neurological findings.

h. Unknown or hereditary causes.

In these the psychosis may be the result of multiple sclerosis, paralysis agitans, Huntingtons' Chorea, and other more rare neurological disorders.

organization whose appeal was definitely limited.

Another extraordinary successful effort is the work of a new free-lance evangelist, Thomas B. Rees, who with great courage took the Albert Hall for six evangelistic rallies. They were attended by over 30,000 people, seventy-three per cent of whom were under thirty, forty-seven per cent under twenty, and thirty-one per cent admitted they were unconverted persons so that at each meeting about three thousand and non-Christians were present. Every attempt was made to link those people who professed conversion with their local churches. A fine adventurous piece of work for Christ.

Interesting Visitors

London has seen a stream of most interesting visitors during the last quarter. Not only Kagawa but Pastor Niemoller too, who has also been addressing great gatherings in the provinces as well as London. I had great pleasure in meeting personally Dr. A. H. McMinn and Mrs. McMinn. He was the representative of the United Church of Canada at the Congregational Assembly.

To the same assembly came Dr. Visser 't Hooft, the secretary of the World Council of Churches, a man whose stature grows with his great task. In a most encouraging address on religion in Europe he bore definite witness to the greater vitality of religion in Russia, as gathered from Russians he had met, than in the days before the Soviet regime. This is a fact for Western Christendom to ponder.

The Queen and St. Columba's

There is great satisfaction at the definite announcement made by the Rev. Dr. R. F. V. Scott that Her Majesty the Queen has consented to lay the foundation stone of the new St. Columba's Church of Scotland, London, on Tuesday, July 4. The new church is to arise on the old site in Pont Street, and the plans have been prepared by an eminent architect, while a large portion of the considerable cost has already been subscribed.

The City Temple, London

Readers of *Church Management* who have memories of pre-war London will be interested in the controversy which has been raging as to where the new City Temple shall be built. The latest development and one that may be crucial is reported as follows:

"Here in our famous Guildhall the Parliament of the City of London—officially described as the Court of Common Council—is met in solemn conclave. A special motion, not included among the items on the agenda, is announced by the chairman. Shall it be heard? Hands are raised in unanimous

agreement, and Mr. Eric Wilkins rises to move a resolution which will interest Free Churchmen not only in London but in many far lands and remote mission stations. He moves that—

The Court of Common Council views with regret the proposal to abandon the rebuilding of the City Temple on its present site and expresses the hope that reconsideration be given to retaining within the city the Free Church witness which this historic church has borne for more than 300 years. Mr. Wilkins reinforces his resolution with a brief, simple but eloquent plea."

Presbyterianism

Much exploratory work has been done over a period of five years to ascertain whether English Congregationalism and English Presbyterianism could unite. The resistance in both denominations to the proposal is at present too strong for it to happen. But an important statement has been agreed upon by both denominations that "the time has come for a solemn act of covenant." After an animated discussion, the Assembly by a large majority approved a declaration that "sharing the Christian faith and inheriting the Reformed tradition they do now enter into a new and solemn relationship, covenanting with God and with each other to take counsel with one another in all matters of common concern, to learn from one another as the Spirit may direct, and to seek all opportunities for their mutual cooperation in the service of the Lord Jesus Christ, whom they acknowledge to be sole Head of the Church."

It was further resolved that the declaration should be solemnly affirmed in a joint meeting with the assembly of the Congregational Union and that in view of the importance of this act, the General Assembly, which would normally meet in a provincial town next year, should meet in London. Meanwhile, the existing Joint Advisory Council will continue consultations on closer systematic cooperation in the spheres of church and community, publications, women's work, youth work, ministerial training and mutual eligibility.

"When Mothers of Salem"

At St. Paul's Congregational Church, Wigan, during the evening service at the Sunday school anniversary on Sunday, April 30, the singing of the hymn "When Mothers of Salem" marked an interesting centenary. The hymn, which is regularly sung on this occasion at St. Paul's, was written for the Sunday school anniversary there in 1850 by William Melden Hutchings, a printer and publisher who was then the superintendent of the school and exerted a considerable influence upon the scholars of his day.

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The following actually occurred in an English parish and illustrates the charming simplicity of youth. A group of lads called on the vicar. "What do you boys want," he asked. They explained they had started a cricket club and were trying to get equipment for it. "Well, if it's money you're after, I haven't any," replied the vicar. "Oh, no, sir," the boys replied, "it isn't money we want but we thought you might give us a couple of those bats the sexton says you've got in your belfry!"

The Tercentenary of the Scottish Psalter

One of the Great Epochs of Christian History
Should be Recognized

by William L. Ludlow*

THE Scottish Psalter in meter begins its fourth century of use in the Church of Scotland on May 1, 1950. American Protestant churches of Calvinistic origin will have an opportunity for thoughtful meditations upon the contributions made to worship through the Psalter of 1650 and its predecessors. The various heroic struggles of individual Christians in producing this Psalter is a story of consecrated faith. It is a tale which when fully unfolded shows that these seventeenth century Christians sincerely believed that their mode of worship should be founded upon a scriptural basis of the Psalms.

The Book of Psalms had always been a basis of worship. Until the Reformation no important attempts were made to put it into meter. Likewise up to this period music had gradually become an unknown tongue to a large number of worshippers. There arose a problem which is still with us today—the issue of what to sing and who should sing it. The corruptions of church music became so great that, for example, Pope John XXII tried to put an end to choral singing. Finally the Council of Trent meeting in 1545-1547 and believing that something should be done to control the musical excesses, almost decided to exclude music from the services of the church. This was not done because there appeared a number of great musicians like Palestrina and others who created the great masterpieces for worship. Nevertheless there was a strong demand for the singing of hymns in the vernacular of the people. This the church refused to do. Consequently this refusal gave rise to the creation of Psalmody in the vernacular of the people.

The Protestants answered the demands for church singing by using melodies easy for congregational singing with versified texts. The early beginnings of Protestant Psalmody may be seen in Martin Luther's German versions which were translated into the Scottish vernacular. Calvin, in 1539, produced a Book of Psalms which was only the beginning of a host of other volumes of metrical psalmody. The

French Psalter which was finally completed in 1562 contained about 110 meters and 125 tunes. Thanks to the researches of M. Douën, we know that the man who gave this Psalter its distinguished musical character was Louis Bourgeois. However we are not sure of how many tunes he actually composed, borrowed or developed from other melodies.

A number of Englishmen visited Geneva while Calvin was its political leader. The result was the stimulation of translating the Psalms into meter. Thomas Sternhold, who became one of the gentlemen of the Privy Chamber of Henry VIII and of Edward VI, wrote his Psalms in ballad-meter. This made it easy to sing them in current popular melodies. Sternhold did not live to complete his work. However, a friend completed it for him. The first Psalter of the Anglo-Genevan Church was published in 1556. It contained about fifty-one Psalms of which more than forty were from Sternhold's work. Other editions were published in 1560 and 1561. There is no information available to show the source of the tunes for the Anglo-Genevan Psalter. Perhaps the bitter religious conflicts of the times did not encourage musicians to make public their compositions.

The loss of early records prevent our learning under what circumstances the Psalter was launched in Scotland. However, by the turn of the middle of the sixteenth century, Knox had settled in Scotland. The first General Assembly was held there in 1560. Two other men better qualified than Knox for the task of producing the Psalter and who were members of the first Assembly were John Craig and Robert Pont. Finally the First Scottish Psalter appeared in 1564. Although I refer to this Psalter as being Scottish, a majority of its authors were English. On the whole the rendering of the Psalms was made in a too literal sense. They lacked the poetic element. On the other hand the meters used in this Psalter were more varied than those in the English Psalter of 1562. Unlike previous Psalters every attempt was made to promote the general use of the book. An Act of Parliament passed in 1579 provided that certain men of wealth must have in their

possession a Bible and a Psalm book. Consequently more than sixty editions were published between 1562 and 1640.

The St. Andrews Psalter of 1562-1566 is one of the most beautiful Psalters ever produced in the British Isles. Although Thomas Wood was not a composer of music, he was deeply interested in it. He wrote out in clear and beautiful script the Psalms. At the beginning of each Psalm, Wood illuminated the initial letter. This Psalter indicates that the Scottish Reformers did not look with disfavor upon choral singing. If we could recover more information on the early history of this Psalter, we would find some of the earliest examples of choral singing of the Psalms in Scotland.

The Great Scottish Psalter of 1635 represents the peak of psalmody of the Reformation in Scotland. The editor of this Psalter was Edward Millar who like Thomas Wood was very humble about his work. He spent many years in preparation of this Psalter. A number of years ago I saw a copy of Andro Hart's 1615 Psalter which had bound up with it about 110 leaves of manuscript music. In three of the music staves at the end of Psalm 150 there was written these words: "E. Millar, 2 Aprile 1626." The Psalter was divided into three parts. Part of the Psalter contained those tunes which conformed to the ideals of the Protestant Reformers. However, we find that Millar used great freedom in editing the tunes. He retained a number of French melodies as well as German chorales. Millar also placed in the Psalter those tunes which were for the singers who could read music. Another part of the Psalter contained those tunes in which a voice or voices of a part of a melodic phrase just heard from another group is repeated. A close study of this Psalter will show that there was a return to a kind of church music from which the Reform churches had previously departed.

The Psalters which appeared before 1650 did not receive extensive use. The meters were too varied and difficult for the masses of people to learn. In many instances the music was too difficult. At the General Assembly held at Burntisland in 1601, there was a proposal then for a revision of the Psalms. King James hoped to have something done. However he died before a revision was made. Sir William Alexander was given the commission by King Charles to carry out the work. The task was completed in 1631 under the title: "The Psalms of King David translated by King James." It was printed under the authorization of King Charles but it was not widely used. Archbishop Laud was too embroiled with his own

*Professor of political science, Muskingum College, New Concord, Ohio.

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troubles to take any effective steps to impose the new Psalter upon the English or anyone else.

There were a number of scholars awaiting the time when the official Psalters of kings would not be fully accepted. They wished to bring out their own work. One of these scholars was Francis Rous who was a member of the Puritan party in England and who was Provost of Eton College. As a member and as a speaker of the Barebones Parliament, Rous had his Psalter printed in Rotterdam. It was published without his name and distributed among a few members of Parliament. A second edition was published in London in 1641. This time his name was printed on the title-page. Finally Rous' supporters on the Committee on Printing of Parliament succeeded in having his Psalter published for general use in 1643. The Houses of Parliament were not to be so easily pressured. Further committees for revision were created. At last on November 25, 1645 a Psalter was completed which was a very thorough revision of Rous' version. Although it retained his name, it passed through the hands of the Westminster Assembly and then the Church of Scotland. Difficulties were still not at an end. It had to pass through the Houses of Parliament. After several revisions,

the authorized metrical Psalter of the Church of Scotland was printed under the title: "The Psalms of David in Meter: Newly Translated, and Diligently Compared with the Original Text, and Former Translations: More Plaine, Smooth and Agreeable to the Text, Than Any Heretofore." Although it may seem to some students of the Psalter that it cannot be properly called the cream of the best Psalters previously published, it is certainly Scottish in literary thought and language. No version of the Psalter has been so closely made to follow the Hebrew as this Psalter of 1650. The thought is so clear and spiritually persuasive that it is not difficult to explain the universal acceptance of this Psalter for the past three hundred years.

The tercentenary of this work should recall to our minds not only the place of the Psalms in our services of worship but also the manner in which we should worship God today. The whole history of the Psalter of 1650 is a tale of bringing the worshippers into the service of the church and giving them a part in it. It remains for us today not to imitate blindly what has been given us in this Psalter but to strive continually for greater and more spiritual improvement of our own services of worship.

Churches Work Together

(From Page 8)

- 19-26 National Christian Teaching Mission (FCC)
St. Paul, Minnesota
Waterloo, Iowa
Reading, Pennsylvania
Lafayette, Indiana
Eaton, Ohio
Fullerton, California
- 22 World Order Day
- 22-26 University Christian Missions (FCC)
Lubbock, Texas
Oxford, Ohio
Visitation Evangelism (FCC)
Newton, Iowa
Boulder, Colorado
- 22-27 Preaching Missions, Lincoln, Nebraska (FCC)
- 23-27 Committee on Uniform Series, Cincinnati (ICRE)
- 24-29 National Christian Teaching Missions (FCC, ICRE)
Nashville, Tennessee
- 26-Nov. 2 Omaha, Nebraska
Harrisburg, Pennsylvania
- 29-Nov. 2 Preaching Missions, Chicago, Illinois (FCC)
University Christian Missions (FCC)
Tallahassee, Florida
Toledo, Ohio
Visitation Evangelism (FCC)
Erie, Pennsylvania
New Castle, Indiana
(Turn to Page 119)

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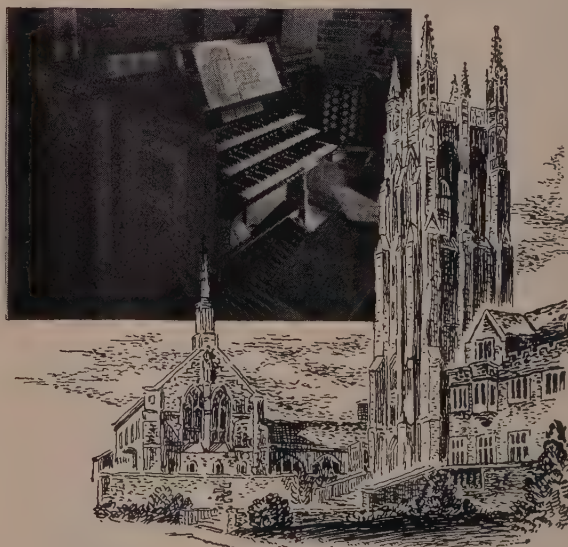
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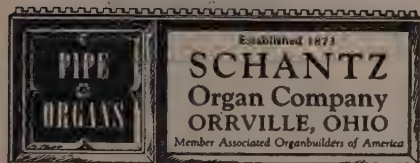
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17-18 Boston, Massachusetts.
Nashville, Tennessee
Seattle, Washington

19-20 Albany, New York
Atlanta, Georgia
Kansas City, Missouri
Portland, Oregon

23-24 Dallas, Texas
San Francisco, California
Toronto, Canada

24-25 Philadelphia, Pennsylvania

26-27 Los Angeles, California
Columbus, Ohio

30-31 Detroit, Michigan

Oct. 31-
Nov. 1 Chicago, Illinois

Nov. 2-3 Des Moines, Iowa

Nov. 6-7 Denver, Colorado

November

2-9 National Christian Teaching
Missions (FCC, ICRE)
Sterling, Illinois

Johnstown, Pennsylvania
Minneapolis, Minnesota
Helena, Montana

3 World Community Day (UCCW)
Preaching Missions (FCC)

5-10 Quincy, Illinois

5-12 Buckhannon, West Virginia
University Christian Missions
(FCC)

5-9 Denton, Texas
Lincoln, Nebraska

Visitation Evangelism (FCC)
Altoona, Pennsylvania
San Bernardino, California
Pittsburgh, Pennsylvania

7-9 National Convocation on the
Church in Town and Country,
Columbia, Missouri (FCC, HMC,
ICRE)

8-9 Executive Committee (NCCC-
USA)

9-16 National Christian Teaching
Missions (FCC, ICRE)

White County, Indiana
Weld County (Greeley), Colo-
rado

Newton, Kansas
Oklahoma City, Oklahoma
Sharon-Mercer County, Penn-
sylvania
Tulsa, Oklahoma
Billings, Montana

University Christian Missions
(FCC)

12-16 Missoula, Montana
Chapel Hill, North Carolina

12-17 Preaching Missions, Erie, Penn-
sylvania (FCC)

12-16 Visitation Evangelism, Pasa-
dena, California (FCC)

13-16 National Assembly, Cincinnati,
Ohio (UCCW)

19-22 Visitation Evangelism, Win-
chester, Virginia (FCC)

19-23 University Christian Missions,
Mitchell, South Dakota (FCC,
ICRE)

19-24 Preaching Missions, San Jose,
California (FCC)

25-26 (tentative) — Foreign Missions
Conference Meeting

26 Planning Committee, Cleveland,
Ohio (NCCCUSA)

26-Dec. 1 Preaching Missions, Pasadena,
California (FCC)

26-30 Conference on Camping, Green
Lake, Wisconsin (ICRE)

University Christian Missions,
San Diego, California (FCC)

Visitation Evangelism, Oneon-
ta, New York (FCC)

27 Board Meeting, Cleveland, Ohio
(MEM)

27-27 Biennial Meeting, Cleveland,
Ohio (FCC)

Annual Meeting, Cleveland,
Ohio (HMC)

28-Dec. 1 Constituting Convention, Cleve-
land, Ohio (NCCCUSA)

December

3-4 Division of Home Missions,

- Cleveland, Ohio (NCCCUSA)
- 3-7 University Christian Missions, Champaign, Illinois (FCC)
Visitation Evangelism, Oneonta, New York (FCC)
- 3-8 Preaching Missions, San Bernardino, California (FCC)
- 7 United Evangelistic Advance, Committee Meeting (NCCCUSA)
- 8 Department of Evangelism (NCCCUSA)

1951

January

- Early 1951 National Christian Teaching Missions, Anacortes, Washington (FCC, ICRE)
National Christian Teaching Missions, Wichita, Kansas (FCC, ICRE)
- 11-18 National Christian Teaching Missions, Berkeley, California (FCC, ICRE)
- 18-25 National Christian Teaching Missions, Butte, Montana (FCC, ICRE)
- 18-25 or Oct. 12-19 National Christian Teaching Missions, Oklahoma City, Oklahoma (FCC, ICRE)
- 21-27 Church and Economic Life Week
- 25-Feb. 1 National Christian Teaching Missions, St. Louis, Missouri
- Jan. 28- Feb. 1 National Youth Week Observance

February

- 8-15 National Christian Teaching Mission, Cottage Grove, Oregon
- 12-17 Annual Section Meetings, Division of Christian Education, Columbus (NCCCUSA)
- 20 Committee of Reference and Counsel (FMC)
- 22-Mar. 1 National Christian Teaching Missions, Medford, Oregon (FCC, ICRE)
National Christian Teaching Mission, Missoula, Montana (FCC, ICRE)
National Christian Teaching Missions, Jackson, Mississippi (FCC, ICRE)

- (Some-time in Winter) National Christian Teaching Missions, Fargo, North Dakota (FCC, ICRE)

March

- National Christian Teaching Missions, Peoria, Illinois (FCC, ICRE)
- 8-Apr. 6 Committee on Graded Series, Buck Hill Falls, Pennsylvania

April

- 3-4-5 Southwestern Church Convocation, San Antonio, Texas.
- 10-11-12 Annual Meeting of the World Council's Conference of USA Member Churches, New York City

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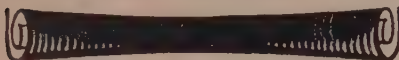
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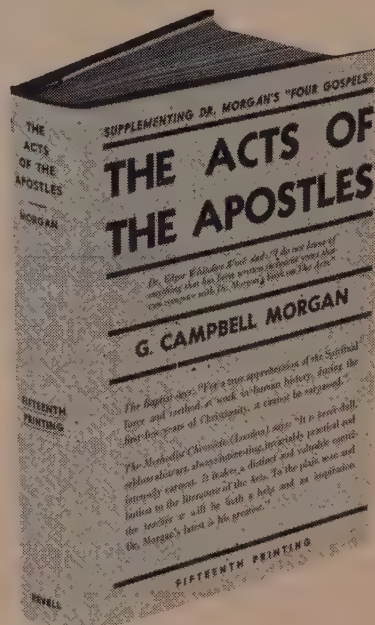
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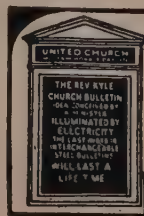
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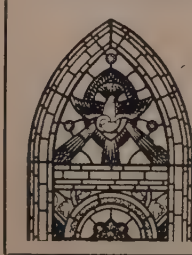
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4 5th Sunday after Pentecost	5	6	7	8	9	10
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18 15th Sunday after Pentecost	19	20	21	22 Thanksgiving	23	24
25 18th Sunday after Pentecost	26	27	28	29	30	1
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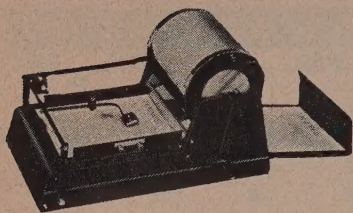
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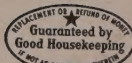
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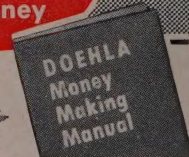
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